THE

Baptist Magazine.

DECEMBER, 1816.

MEMOIR OF JOHN EVANS, OF LLANRWST,

WHO DIED IN HIS 102d YEAR.

It is pleasing to record a remarkable instance of the sovereign power and influence of divine grace, manifested in the conversion of an old sinner, in the ninety-fourth year of his age.*

John Evans, the subject of this memoir, lived and died near Llanrwst, in North Wales.—During 93 years he lived, like many others, "without God in the world." He was often under the influence of irritable passions, and much addicted to profane language. It appears that more than half a century ago, he used occasionally to hear some of the itinerant preachers of that country, especially the celebrated Howel Harris, but seemed to have received no serious impressions; and, for many years after that period, he paid no attention to religion, except going occasionally to the parish church.

He generally spent the sabbath in entertaining his neighbours with ludicrous anecdotes, and profane narratives; and although the gospel was, for many years, preached very near his dwelling, he was never known to attend, or to give himself any concern about his future welfare.

In the spring of the year 1808, the minister of the Baptist church at Llanrwst, had occasion to preach in a private house, very near the old man's dwelling. On the morning of that day, John Evans had expressed a wish to his daughter-in-law, with whom he resided, to go to hear this Baptist preacher. Accordingly he went, walking with two sticks; his presence rather astonished the neighbours, but the minister knew nothing of him. The text was, Acts, viii. 37, "If thou believest with all thine heart, thou mayest," &c. The preacher took occasion to explain and vindicate the conduct of the Baptists, in baptizing adults only, and in not baptizing or sprinkling children; as also the necessity and importance of faith and repentance to all

* The above was written in the Welsh language, by Mr. Thomas, the minister of the church, at Llanrwst, and has been translated for the Magazine.

mankind, in order to be saved. Now, it seems, "the time, the set time, was come," to favour this aged sinner, for now the "word preached" came with power, and the doctrines of the gospel deeply impressed his understanding, and his heart. He said afterwards, that the preacher looked at him, and that he thought he must have had him in his view throughout the sermon. After the service, he went home, without speaking to any one, and soon after went out of his own house, and was missed for some time. His daughter-in-law went out to seek for him, and found him on his knees, under a hedge, with his hands lifted up, praying with much earnestness and fervour. Soon after his return to the house, he fell into a fit, so that the family thought him dead; but he soon recovered, and when he came to himself, he requested that a certain neighbour of his should be sent for, who was one of the deacons of the Baptist church, who immediately came, and entered into conversation with him. The old man told him how the Lord visited his soul under the sermon that afternoon, so as to show him his wretched condition as a sinner, and, at the same time, the freeness, fulness, and suitableness of salvation, through Jesus Christ, to the chief of sinners; and that he was determined to hope and trust in the sovereign power and efficacy of divine grace, and to depend on the all-sufficiency of the Saviour's merits for pardon and salvation. The next day he had another fit, and soon after this the minister came to see, and had much conversation with him, which was often repeated, and proved always productive of much comfort, and mutual satisfaction, so as to convince all the religious friends who visited the old man, that he was really converted and renewed by divine grace, though apparently on the eleventh hour. Being asked, what was the cause of the fainting fits which he had? his answer was, that the awful views of sin which he then had, and the interesting displays of the love of God to sinners, overpowered him: that he knew no other cause besides.

After some time, the old man expressed an earnest wish to be baptized, and to join the church. Being questioned as to his motives in this matter, whether he thought thereby to escape hell, or to purchase heaven? his answer was, that he knew it could do neither for him. As for purchasing heaven, he believed that heaven was never put up for sale; but that his motive, as far as he knew his own heart, was love to the Saviour, and a wish to obey him in any instance in his power. After some consultations, it was agreed that he should be baptized on the Easter Monday following; which was done in the presence of a great multitude, among whom were some of his children, and many of his grand-children, and great-grand-children. After this, the minister, and several of the members, continued to visit the aged convert, and to hold frequent meetings for preaching and praying, at his house, as he was not able, at any time, to

attend in the town, which is about two miles distant. Thus he continued to grow in grace, and in spiritual knowledge, and to mature in his experience of divine things, and to enjoy much of the consolations of the Spirit, and a good hope, through grace; always glad to see any religious friend, and to converse about heaven, and the love of God.

His sight and hearing continued good upon the whole, and his mental faculties seemed nearly as strong and as good as ever: he was always noted for an excellent memory at all times. Thus he continued to live, as a signal monument of saving grace, till September 17, 1816, when he fell asleep in the Lord, in the hundred and second year of his age. Some of his last expressions to the minister were, "Let it be made known, and remembered to the end of time, that I have obtained mercy, and that God visited my soul with saving grace, as in the eleventh hour." He left 5 children, 23 grand-children, and 43 great-grand-children.—*Is any thing too hard for the Lord? Is not this a brand plucked out of the burning?*

Cheltenham. H. W.

SUPPORT UNDER TROUBLE.

To the Editors of the Baptist Magazine.

THE following letter is extracted from a valuable tract, written in the Dutch language, and addressed to "The Sorrowful." The writer, a female in Holland, had experienced a series of affliction and trial, by the successive losses of trade, a lovely child, and an affectionate husband. This letter was lately introduced in a sermon, in John, xx. 15. and is not perhaps undeserving a wider circulation, by means of your Magazine. If you are of this opinion, your inserting it will oblige,

Weymouth. W. H. R.

MY DEAREST FRIEND,

THE dreadful blow is indeed struck; the severest calamity I can possibly feel has happened. God has taken my beloved husband from my side.—The acuteness of his feelings, in his sorrow, on account of our situation, at length overcame him, and he sunk in death. You are well acquainted with the way in which the Lord chose to exercise us—What, my good friend, can I say? I am severely tried, but the Comforter does not forsake me; nor has he given me reason to suspect it will ever be the case.

I feel, indeed, in every *new lesson* he gives me, that in myself I am the same ignorant and stubborn creature, and need, at every turn, the quickening influence of his grace; but I likewise experience that my great Teacher is fully aware of this, and therefore gives me with his new lesson, a *docile heart*. Never shall I forget the force of this truth, which he caused me impressively to feel, when soon after I received the dreadful stroke, I retired, and fell down before him in my chamber, and with a weeping eye, and a bleeding heart, stam-

mered out, "O my Father!—Thy widow—Ah! *thou* only remainest to me—O comfort me." Never, I say, shall I forget the power with which the following passage was applied to my soul, "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 11. I felt that my heavenly Father himself, intended to deal with me—*with me*, who with the many specimens, and, in a measure, *visible proofs* of forbearance and love, might have made much further progress in my journey toward the heavenly world.—I saw it was nothing but love, that induced him to bring the heavy trial upon me. This brought me down to a state of filial tenderness. The love of God urged me to say with respect to my visitation, "Father, let me be exercised thereby." I possessed a confidence that my Redeemer likewise prayed for me: and divine grace enabled me long to preserve this experience. All the divine conduct, and dealings toward me, even from my youth, were in a manner brought to my view. God has done to me, a depraved and ungrateful sinner, infinitely more than I had ever any reason to expect. His ways, though they have been humiliating for me (you know he began very early to prove me) yet appeared for that very reason the best, and most profitable. His dealings convince me that I could not do without God, whom otherwise the pride of my heart, sometimes, would insinuate that I could spare. On my entering on the marriage state, all seemed, according to outward appearance, to be favourable. We had proofs of the divine blessing on the engagements of my husband. We laid up some property. I began to calculate a little; but alas! I made my computation more on what *my husband had gained*, than on him whose providence gave us our prosperity. My confidence became increasingly carnal, until I was taught, by the loss of our property, (and I bless my Comforter for the instruction) that, while it is our duty to labour in the use of means, and to receive with gratitude the blessings bestowed on industry, still, as to proper rest for the soul, God, and his promises in Christ, form the only foundation for our faith. Ah, my beloved friend, how much does our hope for the morrow, sometimes fix itself on the property, the gains, and the promises of men, more than upon that word of our heavenly leader, "I will surely do thee good. I will never leave thee, nor forsake thee." Gen. xxxii. 12. Heb. xiii. 5. Often have I been confounded on the consideration; especially since I might have been instructed from St. Paul, to live, even amidst the cares that fill the marriage state, "content with such things as I have," and to make use of the divine promises, amidst the difficulties that may arise in that connexion. Many evenings have I sat with my husband, anxiously antici-

pating the future, though we frequently took courage, from the similarity which there appeared between our situation and that of Israel in the wilderness; as it appears from the expression, Deut. viii. 3. The people it appears were obliged, *in order to humble them*, to live day by day in God's promise relative to the manna. I perceive I am digressing: but my heart requires still to be put in remembrance of these things. Indeed it is the will of my heavenly Father, that, having lost all but himself, I should live on his promise, so that I might boldly say, "The Lord is my helper." I have, indeed, lost a valuable husband, but he, my heavenly Father, my Husband, my Maker, never dies! and what cannot he do? what will not he perform? "He that spared not his own Son, how shall he not with him also freely give us all things?" Rom. viii. 32. I am not my own, I am his: I live to serve his purpose, not to enjoy my own pleasure, any farther than is compatible with my will being swallowed up in his. In this the felicity of heaven will consist. And shall I complain, because God has broken in upon me, in order to give me in the present state, some little foretaste of *that* felicity? No, I dare not; not my will, but his be done. All that I possess on the earth, is merely loan. He gives us all things to enjoy, only to enjoy *him* in the creature, and every thing else in subordination to him. If we expect too much from the creature; if our hearts decline from God, the giver; if a longer possession of our mercies would tend to our hurt, he takes them away, but (this I know by experience, when my dear child was taken from me) it is in order by the quickening of the exercise of our communion with him in Christ, and by his Spirit operating in the actings of faith, to cause us more fully to discover what we have in God. Sometimes, indeed, the question occurs, "*Must I be taught this truth, by still more painful methods? Is it needful to this that I should be deprived of my greatest earthly good, my supporter, my husband?*

I was greatly harassed last night, with this subject! but I felt I was incompetent to fathom the purposes of God—that there was no pride more inexcusable, than that which attempts to raise vain man above the wisdom and sovereignty of God—that it was an honour conferred on me, in so far as God condescended to deal with me, an unworthy creature; and, beyond many, to make me his workmanship—that, when the plan of God, at the revelation of Jesus Christ, should be developed, it would be seen why he thus dealt with me, and I am persuaded that we shall then admire *that* conduct of God, which, at present, often makes us weep. No, no, God's government towards me is not severe. My *loss* is indeed severe; let him make it up in what way he thinks best; he will intermingle his goodness, and the supply of his spirit,—as to the *measure* of his support, I leave it to him, to *him* who, I am confident, wills my

good. O help me to thank this Comforter for his support; help me to pray to him, that he will daily impart to me a heart attentive to his goodness: Yes, to HIS goodness; for in every token of friendship that his creatures show me; in every word of consolation they impart to me, unworthy; who might have been deprived of all comfort—in every, the very smallest assistance which they tender me—In all these, I read his love. He sends all these creature comforts to me—this service is rendered through my Saviour, who, in the midst of *his* sufferings, was deserted by God, as well as man. Help me to pray, that I may pass along more like a stranger and sojourner on the earth; who will wrestle the more easily with the troubles of life, and the better support under the most depressing occurrences, in proportion to the vigour of faith. This is not our rest—it is our inn, where we turn aside to tarry for a night. In heaven how shall we, in the blessed termination of all our troubles, participate of the gracious recompense which there is in God!

O proclaim it continually to all who know the Lord, that *we never more fully discover the value of our interest in him, than when he proves us by affliction.* And forget not, (he will never forget me) "He will carry, and will deliver." Isaiah, xlvi. 4. O forget not, that our rest must ever be with Christ in God. But—my heart is full—I must close—Farewel.

THE DAY OF SMALL THINGS NOT DESPISED.

THE question, "Who hath despised the day of small things?" was first asked respecting the building of the second temple; (Zech. iv. 10.) the beginning of which was opposed and despised by the enemies of Judah.

Even some of the Jews, calculating too much upon discouraging circumstances, and forgetting the power of God, were ready to despair of the accomplishment of that which was begun in the midst of so much opposition. But the Lord, who is "excellent in counsel, and mighty in working," notwithstanding the number and force of the enemies of his people, or their own doubtfulness or negligence, intended to raise a temple, upon which he would bestow a glory far superior to any thing which adorned the temple built by Solomon. It would, indeed, have been easy for him to have enriched the latter temple with silver and gold, beyond the former, for all the treasures of the earth are his: but what he accounts glorious, must be better than silver and gold. In the latter temple, Christ, who is the brightness of the Father's glory, and the express image of his person, was to appear, preaching his glorious gospel, and working miracles, in confirmation of his divine mission.

This being the purpose of God, the friends of the work should, at length, see Zerubba-

bel, whose hands had laid the foundation thereof, bring forth the head-stone with shoutings, crying, Grace, grace, unto it. Then those Jews who had distrusted the Lord, not sufficiently valuing the dawnings of his returning favour, would be rebuked, while the skilful and successful builder should take surveys of the work, until the whole should be finished. Thus the Lord, by his wise and gracious providence, would order all things so as to secure the success of his servant in the completion of his temple, that those who had despised the day of small things might be justly ashamed. The application of this is easy.

The Christian religion had to make its way without the power or the policy of the princes of this world—without any earthly allurements—and in direct opposition to the prejudices and corruptions of mankind. It was persecuted by statesmen—ridiculed by philosophers—it had to struggle with the greatest contempt, with nothing for its support but the force of truth, attended by the blessing of God. Its founder was considered by the men of this world as a crucified malefactor, yet it made its way through all opposition, and, by divine mercy, most happily succeeded. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Justin Martyr, who wrote about one hundred and six years after the ascension of Christ, could say, "There is not a nation, either Greek or Barbarian, or of any other name, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus." And Tertullian, who comes about fifty years after Justin, appeals to the Roman governors in these words, "We were but of yesterday, and have filled your cities, islands, towns, and boroughs, the camp, and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." (See Paley's *Evidences*, vol. ii. pages 223-4.) The preaching of the cross was a stumbling block to the Jews, and foolishness to the Greeks; but it was effectual to humble the proud, and to sanctify the most unholy. That which at first resembled a grain of mustard seed, and was greatly despised, became a tree, so that the birds of the air came and lodged in the branches thereof. "The day-spring from on high" dispelled the gloomy darkness in which the nations were involved, and enlightened and cheered the abodes of misery and wretchedness. What had been long foretold was now fulfilled: "The wilderness and the solitary place were made glad, and the desart blossomed as the rose. The glory of the Lord was revealed to the nations of the earth. Gentiles came to his light, and kings to the brightness of his rising."

By degrees, the superstitions of Rome overspread the Christian world; and most men, hear-

ing that sacred name, were carried away with the pomp and splendour of the mystery of iniquity. The Christian religion was incorporated with the state, and made to consist in the performance of numerous ceremonies of Pagan and Jewish extraction; all of which might be performed without faith in God, or love to mankind. The power of the Roman pontiff was so great, that he assumed, and was suffered to exercise, a supremacy over many kingdoms.—When monarchs gratified his will, he put on a triple crown, ascended a throne, suffered the degraded abjects to call him *Holiness*, and to kiss his feet. He claimed infallibility of knowledge, and forbid the world to examine his claim. The pillars which supported this mischievous edifice, were immense riches, arising from false miracles, and pretended visions; oaths, dungeons, inquisitions, and crusades. The whole was called "THE HOLY CATHOLIC AND APOSTOLIC CHURCH," and was said to be the pure religion of Jesus Christ. Thus the apostacy foretold by Paul, (1 Tim. iv. 1.) was completed, and the man of sin exhibited to the world in full proportion. Yet in these dark times, the Lord had a remnant, according to the election of grace, and sometimes he was pleased to raise up a man of learning and piety, whose labours were a check to the fatal contagion.—Wickliffe, in England, Huss, in Bohemia, and others, were of this number. At length, by the providence of God, Luther was raised up, who, by his preaching and writing, shook Rome to its very centre. When this champion of the reformation first preached against the sale of indulgencies, and published his ninety-five theses, containing his sentiments upon that subject, the effects which afterwards followed were not at all expected by the Romish court. It was but a day of *small things*, and was, therefore, despised, yet the theses spread over Germany with astonishing rapidity, and were read with great eagerness; the consequence was, the authority of Rome began to be called in question; the minds of men were enlightened; a little one became a thousand, and a small one a strong nation. That which in its beginning was small, became formidable;—Rome was made to feel the rod of God in the hand of Luther. In looking back upon the progress of the reformation of the sixteenth century, we can apply the question, "Who hath despised the day of small things? The right hand of the Lord hath done valiantly; the right hand of the Lord is exalted."

In later times, much good has been done by institutions, which, in their beginnings, were small, and, in some instances, despised. Who could have thought that such glorious effects as we have heard of in India, would have followed, when in the year 1791, at a meeting of ministers, at Clipstone, Northamptonshire, the following question was proposed, by Mr. (now Dr.) Wm. Carey? *viz.* "Whether it were not practicable, and their bounden duty, to attempt somewhat toward the

spread of the gospel in the heathen world? Now India rejoices in the labours of indefatigable and successful ministers of the gospel. The waters of life are extending their healing efficacy among the votaries of Juggernaut; and the triumphs of the cross are known upon those shores, where the name of the Redeemer had been but little heard.

This work has been despised by men of the world, and looked upon with the same disposition of mind, as the efforts of the Jews to build their city and temple were, by their proud and taunting enemies; but, "Who hath despised the day of small things?" The Lord hath taken part with them that help his people, and the work hath prospered much beyond the first prospects of those who began it.

The British and Foreign Bible Society, the operations of which bless and astonish the world, spreading like the morning light over the hills of darkness, preparing the way for the latter day glory, first originated with a few generous minds, and seemed to be but a day of small things, which has also been despised; but the union of hands and hearts in this institution, is, perhaps, greater than in any that ever preceded it. The increase and influence of which, are far beyond the most sanguine expectations of its warmest friends; and it is probable this institution will proceed in its energies, until the holy scriptures are translated into every language in the known world.

The sun of divine truth is risen. The distant lands have caught its gladdening beams: with majesty and splendour it shall go forth, until all the nations of the earth behold its glory, and the shades of superstition and ignorance are dispersed, to return no more. The last twenty-five years have witnessed great things in the cause of God and truth, and if we may calculate upon a proportional increase for the next twenty-five years, according to the number employed in the good work, we may expect to see great things by that time; and, extending our views in the same ratio, for one hundred years to come, it is not unreasonable to expect, that the prophecies relating to the kingdom of Christ in the world, will then be considerably accomplished. "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old." If we have it in our power, it is expected we should contribute to the support of his cause, both at home and abroad. To regulate and direct us in this service, we should remember, that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—Jesus watches the treasury, carefully observing how much, and from what motives, men contribute to it. The large donations of the wealthy are not more acceptable to him, thanthe small mites of the poor and needy. He will not despise the day of small things. Those who are engaged in the work of the Lord may be encouraged,

by recollecting the certain success of the cause. "The kingdom is the Lord's, and he is the governor among the nations." Wicked men will despise the work of God, and the efforts of his servants: but the mightiest opposers shall be overcome; mountains of difficulties shall melt into plains, and the work proceed, and be accelerated, amidst the combined opposition of earth and hell. Promises and prophecies unite to strengthen our faith, and to animate our zeal. The decree is gone forth, "All the ends of the earth shall see the salvation of our God." His hands, which laid the foundation of the spiritual temple, shall also finish it; every stone of which, being rightly placed, shall be to the praise of his glory.

Dereham. G.

EXTRACTS

FROM THE LATE

Rev. A. Fuller's Correspondence

WITH THE LATE

Rev. Mr. Steevens, of Colchester.

(*Concluded from page* 445.)

No. IV.

Kettering, July 8, 1793.

My Dear Brother,

I received yours of June 13, but a few days since. I don't remember what I wrote to you, but fear it was above par as to what I generally am. I suppose I wrote as I felt at the time. When I read such lives as Brainerd and Edwards, I am utterly ashamed of my own.

—My physician orders me to journey, but not to stop any where long.

No. V.

Olney, October 5, 1793.

—I always remember my visit to Langham and Colchester, with pleasure. I wish I could oftener enjoy your company, but Providence has ordered it otherwise, and, no doubt, wisely ordered it. If we do good, as salt in the earth, it must be by being spread.

We have had a ministers' meeting this week at Kettering, and pleasant and profitable it has been. Pearce, of Birmingham, and Benjamin Francis, of Horsley, in Gloucestershire, were with us, and both preached. They are excellent men of God.

My health (or rather my head) is, I hope, somewhat better, though not much. I have lately, by order of my physician, lost my hair. I continue cold-bathing every day.—Have this morning plunged in the Ouse. I suppose I am a little akin to you, though cheerful in company, frequently dejected alone; with this difference, that mine is not the hypochondriac affection (so, I think, your complaints are called,) but a kind of constitutional gloom.

—I never had any talent for composing hymns, yet I read the hymns of others with much pleasure. How often have I, of late, wept, in reading, or singing over the 324th hymn of

Rippon's Selection, written by my dear friend Fawcett.—Also the 254th of the same selection, and composed by the same hand. Do read and sing it over, and think of me, and others. I have been ready to shed tears of joy while I have been singing it, in thinking of those whom I love, not only at and about Kettering, but in Yorkshire, in Birmingham, in Bristol, in Hampshire, in Cambridgeshire, in London, in Essex, and (I hope by this time, nearly) in Indostan!

You have indulged yourself in many a solitary hour in composing hymns.——You have volumes of them.—Probably some of the notes of your plaintive soul might sound in unison with my feelings.—Would it be too much to ask you to send me a volume of them, by Mr. Perkins? I will peruse them about a year, and then return them. Remember me very affectionately to Mrs. Steevens, to Mr. Trivet, and any other inquiring friends.

No. VI.

Kettering, April 14, 1795.

—We hope for more particular accounts from India, in the course of the summer. We ought not, however, to expect immediate accounts of great success. Men's hearts there, are the same as here; and nothing short of an Almighty arm, will pull down the strong holds of error and superstition. It may please God likewise to try us, and our brethren, by suffering them for a time to labour apparently in vain, that the work may, in the end, more evidently appear to be his own.

After labouring, I hope with some success, to demolish the Socinian scheme, it is in my heart to attempt an examination of Infidelity, upon a similar plan—that is, comparing it with Christianity, as to its moral tendency. But my head will not keep pace with my heart. The paralytic stroke which I received in the beginning of 1793, though much better, yet has left such weakness in my head, that I cannot read or write long at once, without feeling it. If any thing of the kind should ever be accomplished, it must be a work of time.

No. VII.

Kettering, June 19, 1795.

We have had a very happy association. I do not remember the churches in general, at any former period, being in such prosperous circumstances. One of them (Leicester) has had thirty-nine added, another eighteen, and several ten, or eleven.

The correspondence between Crispus and Gaius, is ideal, and is now closed. Notwithstanding all that the High Calvinists have said about *total* depravity, I doubt whether they any of them believe it; or whether, if they understand Gaius, they will in that particular, as well as in many others, assent to his doctrine.

I heard some time since, that Father H. was not so preju-

diced against me, but that he could read and approve my letters on Socinianism. I am obliged to him, and his friends too, for their friendly donation. If the principles in my *Letters* be understood and approved, those in my former publication cannot be disapproved, for they are the same. If any execution be done against Socinianism, it is by weapons, which no High Calvinist ever used, or can use.

No. VIII.

Kettering, Feb. 7, 1797.

—More news from India—and upon the whole encouraging. Thomas is more alive and active. Many things concur to induce hope that God is about to work. Surrounding villages *apply* to the missionaries, to come and preach the gospel to them. A little more patience, and prayer—These men nobly wield the sword of the Spirit: let us help them by our prayers. They are both harmonious, and in good spirits. "The Spirit of God," as Thomas expresses it, "seems to be moving upon the face of the waters, though there be at present no positive acts of creation."

THOUGHTS ON ACTS, IV. 23.

"And being let go, they went to their own company," &c.

THIS chapter records the first miracle wrought by the immediate followers of the Lord Jesus, after his ascension to heaven; and while it stands a glorious monument of what the grace of God has done, in men of like passions with ourselves, and holds out a noble example worthy our imitation; it also discovers the enmity to God, and his people, *which ever has* existed, and *still does* exist, in the hearts of all those who are strangers to its renewing influence. A miracle had been wrought by Peter, and John, in the name of the Lord Jesus, on a poor cripple—the jealousy of the Jewish rulers, aided by their deep rooted and inveterate prejudice against the cause of Christ, was excited—the apostles were thrown into confinement, and an attempt was made to persuade them to purchase their liberty, by a promise to preach and teach no more in this name—but the attempt was vain—their liberty, however, was restored, and doubtless their work, their delightful work, was by them renewed—"for being let go, they went to their own company."

Persecution is now ceased, and the followers of the Lord Jesus are no longer under restraints, which forcibly compel them to be absent from the worship of God, or the society of those who belong to his family. But, alas! there are other causes, beside the iron hand of persecution, which the Christian feels frequently operating as a hindrance, if not a bar, to his enjoyment of communion with God, and the society of his people. It has been generally acknowledged, that no evidence is more conclusive of a work of grace, than that love which the Christian feels towards those,

who bear the image of his Lord —a gracious soul, like the mariner's compass, may be much shaken by storms and temptations, but it can never rest till it returns to *Christ the attractive point*, as the source of all his real consolation, and to the society of his dear people, as that which makes the believer's distance from his Father's house tolerable.

We may be daily called, from various circumstances, to have intercourse with persons who are strangers to our hope—but it is a sad sign, when a professed follower of the holy Jesus, can spend unnecessarily his time in such society—it proves, at least, the exercise of grace to be at a low ebb in his soul. Vain society holds the soul back from God. What Christian ever found his mind as fit for the duties of the closet and the family, after seasons of unnecessary intercourse with worldly men? Our business and connections with society, render it unavoidable in some instances, that we must spend considerable portions of our time, with those whom, with the utmost stretch of candour, we cannot consider as persons who fear God. But, if we can enjoy their society,—if we can mingle without painful feelings in their follies,—if we can repeat and prolong our visits among them, it calls aloud to examine how it is with us, as to the reality of our love to him, whose we are, and whom we serve. It is possible, this paper may reach the hands of some, who, with the writer, are compelled many hours every day, to mix with those who must be ranked among the prophane and profligate—and who can participate with him in his pleasurable feelings on leaving such society, to enjoy the sweets of domestic comfort, or socially uniting with the despised followers of Jesus, at a throne of grace—the hours we are called to pass among the enemies of our Lord, are tedious, and we welcome the return of that part of the day, when being let go, we can unite with *our own* company. It is, however, granted, that among worldly men, there are many who possess superior talent, have a highly cultivated understanding, and from whose society much information may be derived. But I humbly conceive, the risk that must be encountered by a spiritual follower of our blessed Lord, in often mixing with such society, will be found too great for the advantage which may possibly be gained.—I was led into those reflections from a recent excursion, made to the place in which I spent the earlier part of my life—where, though I was allowed to mix with those whom the world holds highly respectable, as to morals, talent, and situation, yet I always found at their tables a vacancy, a something wanting, which no talent, no mere morality, no property could supply; and gladly did my heart bound when being let go, I could unite with my own company, in social intercourse at our common Father's footstool. The pious *Hervey*, on being asked, why he repeatedly refused an invitation to one of

the most respectable tables in his neighbourhood, is said to have stated as his reason, "that he could not visit in that family, where there was no place for his Lord:"—and was this line of conduct conscientiously attended to, I humbly conceive, the professing world would wear a very different aspect, from what it does at the present—the inward enjoyments of those who really love our Lord, would be less interrupted, the honour of his name more exalted, and the prosperity of his church on earth, better promoted. It is really a painful, a distressing thought, that any who rank among the friends of the Redeemer, who take their places with his children, when met together to commemorate his dying love, should be seen among their Lord's enemies, evening after evening, *witnessing*, if not *joining* in scenes, at which spirituality revolts. Should these lines meet the eye of any who have so far forgotten the dignity of their character, as followers of Jesus Christ, as to allow themselves in the practice here alluded to, let one, who, from painful experience, is alive to all its dangers, affectionately call their attention to the evils which attend this practice, in the dishonour it brings on the sacred cause of God—the encouragement it holds out to persons destitute of religion, to persist in a path that will ultimately lead them to eternal misery—the sad example it presents to our children and domestics, of the effects of religion on the character of a parent and a master—and the darkness and distress, not to say danger, it is calculated to bring upon our own souls—If we love our Lord, let us beg him to help us in all situations, and under all circumstances, to discover it—and if we are in providence called to have intercourse with persons who are strangers, *yea* enemies to our hope—yet while in the path of duty, we may expect his grace will be sufficient for us—but being set at liberty, let us evidence our love to him, and his people, by going to our own company.

JUNIOR.

August 24, 1816.

EARLY RECORDS OF *BAPTIST CHURCHES.*

The Origin, Names of Ministers, &c. of the particular Baptist Church, now meeting in Byrom-street, Liverpool.

IT appears from the church books belonging to the above Society, that this church was a branch of the particular Baptist church at Hill Cliffe, in Cheshire, near Warrington. The church at Hill Cliffe, was put in possession of the land on which their meeting-house is built, and which they use for a burying place, in the year 1663. In the year 1700, Mr. Francis Turner, then pastor of the church, came to preach, and administer the ordinances, at Lowhill, adjoining Everton, near Liverpool. The house of Mr. Daniel Fabius, alias Bean, practiser in physic, was licensed at the quarter sessions, at Manchester, July 25, 1700. On July 3, 1714, the church at Hill Cliffe agreed, that the branch at

Liverpool should be considered as a distinct church. Mr. Peter Davenport was set apart to the pastoral office, and the ordinances were regularly administered. Mr. Davenport afterwards removed to London. On June 30, 1717, Mr. John Sedgwick was ordained pastor; he removed Aug. 26, 1724. May 3, 1727, Mr. James Howarth succeeded him; he died in the year 1728, or 1729. In the year 1729, the meetings of the church were removed from Lowhill, to the lower end of Dale-street, Liverpool, where a chapel was built for that purpose: but the burying ground, at Lowhill, is still made use of by the congregation. August 23, 1730, Mr. John Turner, from great Warford, was ordained; he died in January, 1740. He was succeeded by Mr. John Johnson, until 1746, when he removed. Mr. John Oulton, from Leominster, was called to the pastoral office, in the year 1748, or 1749, and continued until the year 1765, when byage and infirmity, he became incapable. Mr. Samuel Hall, from Haworth, or Keighly, in Yorkshire, succeeded. In April 1772, Mr. Samuel Medley, from Watford, was ordained over the church. The present chapel in Byrom-street, was built in the year 1790. Mr. Medley died, July 17, 1799. Mr. Richard Davis was elected pastor, May 12, 1800; he removed, June 11, 1810. Mr. Moses Fisher, from Lewis, in Sussex, was chosen pastor, the 9th of February, 1813. From the formation of the church, to the present time, the truth of God has been maintained, the ordinances have been regularly administered, and considerable numbers have been added to the church. The parent church at Hill Cliffe, is still in a prosperous state, under the pastoral care of Mr. John Thompson.

*** *Similar Articles to the above, from any of our Correspondents, would be very acceptable to the Editors.*

THE GREAT STORM IN 1703.

On Saturday, Nov. 27, 1703, a tremendous storm shook all Europe, which has been considered the most dreadful tempest that has ever taken place since the deluge. This storm commenced three days before it arrived at its height. A strong west wind set in about the middle of the month, the force of which was increased every day, till the 27th. Great damage was sustained, and much alarm excited, both by sea and land. The late Rev. Dr. Stennett, in endeavouring to account for it observes, that "having most probably taken its rise in America, it made its way across the western ocean, and collecting confederate matter in its passage over the seas, spent its fury on those parts of the world, whither this army of terrors was principally commissioned." The violence of the wind, produced a hoarse, dreadful noise, like one continued peal of thunder; whilst the excessive darkness of the night, added to the horror of the scene. Some ac-

counts say, that it lightened; but it is probable, that this apprehension arose from their being at times, many meteors and vapours in the air; the hurry and agitation of nature being too great to admit of thunder and lightning, in their usual course.

Great loss of property was sustained; many painful accidents happened to those who escaped with their lives; and not a few had all their apprehensions realized, as they met death in some of its most dreadful forms.

In the city of London and its vicinity, more than 800 dwelling-houses were laid in ruins, and above 2000 stacks of chimnies were precipitated to the ground.

As a further proof of its strength and fury, we are informed, that "the lead which covered the roof of 100 churches, was rolled up, and hurled, in prodigious quantities, to great distances."

But the dreadful devastation spread throughout the country. In one extensive plain, on the banks of the Severn, not less than 15,000 sheep, being unable to resist its violence, were driven into the river, and drowned.

Such was the quantity of trees torn up by their roots, that a person anxious to ascertain the number, had proceeded through but a part of the county of Kent, when arriving at the prodigious amount of 250,000, he relinquished the undertaking.

If such were the dreadful ravages of this storm by land, it will be anticipated they were still more disastrous on the water. Accordingly we are informed, that the best part of our navy being then at sea, if it had been at any other time than a full flood and spring tide, the loss might have proved fatal to the nation.

It was computed, that not less than 300 ships were utterly destroyed by this tempest; among which, were 15 of the royal navy, containing upwards of 2,000 seamen, who "*sunk as lead in the mighty waters.*" The whole loss of property was estimated at four millions of money — of lives, about eight thousand — and cattle without number.

Towards the evening of the 27th, it pleased Him "*who gathereth the wind in his fists,*" gradually to suppress the storm, till there was a perfect calm. Men were encouraged to leave the retreats in which they had taken refuge, and view the "*desolations which God had made in the earth.*"

This was done with all that variety of feeling, which arose from characters essentially different. Although all had been full of terror and confusion, no sooner were their fears removed, than wicked men most dreadfully perverted its moral tendency and design. An event soon occurred, which demonstrated, that "*let favour be shewed to the wicked, yet will they do wickedly.*"

The plays, called the Tempest, and Macbeth, were acted twice in the week immediately following this tremendous event; and one of them on that day

se'nnight, on which the storm arrived at its greatest fury. An affecting instance this, which shows that the most awful judgments, cannot of themselves convert the souls of men.

With these exceptions, however, the general impression was salutary: and he who brought the stormy wind out of his treasures, caused it to fulfil his word. A day of fasting and humiliation was appointed by royal authority; and the sense and feeling of the nation was expressed, by the immense crowds, of all classes, who attended public worship on that occasion. Many reviewed, with wonder and gratitude, the deliverances which God had wrought for them.

To perpetuate in the minds of the *serious*, and awaken in the breasts of the *careless*, a proper sense of the hand of God, as it was then displayed, was the laudable design of the late Mr. Taylor, who instituted an annual service, which is still continued. See page 461 in our last Number.

ILLUSTRATIONS OF SCRIPTURE.

MATTHEW vii. 26. "*Shall be likened to a foolish man, who built his house upon the sand*, &c. The fishermen in Bengal, build their huts, in the dry season, upon beds of sand, from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with violent north-west winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable: "*The rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.*" In one night, numbers of these huts are frequently swept away, and the place where they stood, is the next morning undiscoverable." *Ward's Hist. of Hindoos*, 2d edition, 4to, page 478.

Gal. vi. 17. "*I bear in my body the marks of the Lord Jesus.* The apostle, no doubt, here referred to his whole bodily appearance, as a sufferer for Christ; and, perhaps, to certain scars in his body, from wounds he had received in his labours for Christ. Whether this receives any illustration from the conduct of the Burmans, or not, we cannot decide; but it is very common for a person in the service of a Burman, to have indelible marks imprinted upon his thighs, and other parts of his body, testifying to whom he belongs. Is it fanciful to suppose, that the apostle meant to say, 'Let no man trouble me, I bear indelible marks on my body, that I belong to Jesus the Saviour of the world.'" Ibid, page 485.

Luke, x. 7. "*Go not from house to house.* It would be considered a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it, and go to another." Ibid, page 481.

Juvenile Department.

CALENDAR
FOR
DECEMBER, 1816.

I. *Its Name.*—It was called *winter-monat* by the Saxons; but, after they were converted to Christianity, it received the name of *heligh-monat*, or holy month.

December, last of months, but best, who gave
A Christ to man, a Saviour to the slave.
While falsely grateful, man at the full feast
To do God honour, makes himself a beast.
CHURCHILL.

II. *Fasts and Festivals.*—Dec. 6. *St. Nicholas.* He was bishop of Myra, in Lycia, and died about the year 392.

Dec. 8. *Conception of the Virgin Mary.* This festival was instituted by Anselm, archbishop of Canterbury. Peter Lombard first started the question of the immaculate conception, in 1160.

Dec. 21. *St. Thomas the Apostle.*

Dec. 25. CHRISTMAS-DAY. Concerning the nativity of Christ, Mr. Robinson says, "it has been placed by men of equal learning, in every month of the year." Mr. Mede's opinion was, that "the nativity took place in September, and synchronized with the Feast of Tabernacles."

III. *Astronomical Occurrences.*—The sun enters Capricorn on the 22d, at twenty-seven minutes after two in the morning, when the winter quarter begins.—The moon is full on the 4th; enters her last quarter on the 12th; her change is on the 18th; and she enters her first quarter on the 26th. She passes Jupiter on the 16th, Venus on the 21st, and Saturn on the 22d.—Mars and Jupiter may be seen in the morning, about half past six o'clock, near that part of the heavens where the sun rises: and, on the evening of the 7th, Mars passes Jupiter. Therefore, on the following morning, they will appear nearly together, Jupiter being the higher and the brighter planet.—Venus is now an evening star, and sets on the 1st, at fifty-seven minutes after five, and, at the end of the month, about seven.—The planet Saturn appears in the evening, on the western side of the meridian; and, as the month advances, he gradually approaches the sun, which he will pass on the 15th of February next.

On the 4th of this month, there is a visible eclipse of the moon, which begins at fifteen minutes after seven in the evening. The earth's shadow makes its first appearance on the lower part of the moon, and gradually advances towards the eastern side of her northern limb till forty-four minutes after eight, when two-thirds of her diameter are involved in darkness. The visible part of the shadow then gradually diminishes till fourteen minutes after ten, when it will leave the moon, making its last impression on her western limb. Our juvenile readers should, if possible, avail themselves of an opportunity of seeing this eclipse, as it happens early in the evening, and as it is the last visible eclipse we shall have till Monday evening, April 20, 1818.

IV. *Naturalist's Diary.*—During the present month, we can expect to see but little variety in the vegetable kingdom, excepting in the mosses and lichens. We may, however, investigate those plants and shrubs that produce

berries at this season of the year. Among these, we may notice the white mistletoe, *(viscum album,)* which affords sustenance for the mistletoe bird, the fieldfare, and the thrush. It is said, "If the berries, when fully ripe, be rubbed on the smooth bark of almost any tree, they will adhere closely, and produce plants the following winter."

V. *Remarkable Events.*—Dec. 4, 1745. The young Pretender entered Derby.

Dec. 15, 1582. The Gregorian style was adopted at Paris.

Dec. 16, 1653. Cromwell was declared Protector of England.

Dec. 18, 1688. The Prince of Orange arrived at St. James's.

VI. *Births and Deaths of Illustrious Individuals.*—Dec. 7. 43 B. C. Cicero, the Roman orator, was assassinated.

Dec. 7, 1683. Algernon Sidney beheaded.

Dec. 8, 65 B. C. Horace, the Latin poet, born at Venusium, in Naples.

Dec. 9, 1608. John Milton born in Bread-street, London.

Dec. 13, 1553. Henry IV. of France, born at Pau, in the Lower Pyrenees.

Dec. 20, 1697. Died in London, the benevolent Thomas Firmin, a native of Ipswich, in Suffolk.

Dec. 25, 1642. Sir Isaac Newton born at Woolstrope, near Grantham, in Lincolnshire.

Dec. 27, 1784. Expired at Rotherhithe, Prince Le Boo, a native of the Pellew Islands, in Asia.

Dec. 28, 1694. Queen Mary, consort of William III. died at Kensington.

Dec. 29, 1171. Thomas à Becket, archbishop of Canterbury, murdered in the cathedral of that city.

Dec. 30, 1765. The Pretender died at Rome.

Dec. 31, 1668. Boerhaave, the physician, born at Voorhout, a village near Leyden, in Holland.

VII. *Remarks.*—In the researches of ancient history, we are often compelled to think of Solomon's admonition: "Say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." Eccl. vii. 10. The times that are passing over us, are very eventful and instructive. We seem to hear our Saviour urging the question which he once addressed to the Pharisees and Sadducees, "Can ye not discern the signs of the times?" In the midst of all our afflictions, let us rejoice that we have now schools for all—bibles for all—missions for all—the concurrence and co-operation of all—and Great Britain, (our own dear native land, never before so great,) taking the lead in all! Let us humble ourselves in the presence of our condescending God, who has his "tabernacle with men." Let us gratefully adore and praise him, with joyful lips, for all these wonderful things. Let us with zeal and fervour contribute what we can to the glorious consummation set before us. Let us cultivate the most cordial affection towards all good men, remembering that the things in which we agree, are far greater in magnitude and value, if not also in number, than the things in which we differ. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen!" Psalm lxxii. 18, 19.

DESCRIPTION OF CALCUTTA.

(Concluded from page 378.)

RESPECTING the College, situated on the S. W. side of the square, founded by Marquis Wellesley, "it is difficult to say, (observes Mr. Ward,) which is most to be wondered at, the wisdom of the man who formed it, or the folly of those who have laboured to prove it unnecessary. If it were necessary that young men, sent out to superintend, as collectors, judges, &c. very large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands, then the College of Fort William was necessary. If it were proper that the young men, who should become magistrates and judges, should know the laws they were to dispense, and be able to weigh the evidence of plaintiff and defendant, upon which they are to decide, then the College was necessary. If it were desirable the government should know the capacity and sufficiency of candidates for office, before it conferred the most important trusts, then the College was necessary. If it were truly desirable, that persons about to be placed in lucrative stations, beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the College was necessary. If it were important to the happiness of the governed, that they should be able to make application to their magistrates, without the interference of persons under many temptations to become their oppressors, then the College was necessary. If it were desirable that the subjects should not always be reminded, that their governors were men of a strange speech, then the College was necessary. If it were just that native men of learning should be patronized, and their diligence excited to give to the stores of Hindoo literature an extensive circulation, and to make known to the world the most extensive system of idolatry on earth, then the College was necessary. If it were important to the interests of science, that Europeans, in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the College was necessary. If it were of the last consequence to the happiness of the natives, that the servants of the Company should be able to select, with wisdom, the vast multitude of inferior native officers spread over the country, then the College was necessary. In short, if it were necessary to the happiness of the natives, or to the glory of Britain, that her authority should be preserved and perpetuated in the East, then the College of Fort-William was necessary, and Marquis Wellesley has the thanks of every native, and of every man of learning in the world.

"In the orphan and free schools, which are established in Calcutta, the children of Europeans, by native women, are maintained and educated. This mixed class, called *country-born*, is becoming very numerous; and though, in many cases, the European parents of these children leave a handsome provision for them, yet, in other respects, their situation is very distressing. These illicit connections are attended with the most unpleasant circumstances, and melancholy effects. The mother, though she may have lived with a man twenty years, and have

had a family by him, is always a disowned, concealed, and degraded character, never brought into English company. Often the children do not know their mother, and are left by the father, when he returns to Europe, never to be seen by him any more.—They, and the property assigned to their use, are left in the hands of some commercial agent. Some are put to sea, others go into the army, others become clerks, and others work at some mechanical employment. In many cases, means of support fail for this unfortunate race, many of whom are, in fact, miserable orphans, while their parents are living, and while their fathers, perhaps, are rolling in affluence. There are about 150 boys, and 150 girls in these schools, at one time." *

Since the above was written, in 1811, the Baptist missionaries, supported by the public in Calcutta, have established the "Benevolent Institution," upon the plan of Dr. Bell, and Mr. Lancaster: about 500 of these degraded outcasts generally belong to it.—The Society has lately sent Mr. Penny, who has, for several years, been employed in Lancaster's schools, to superintend that institution.

Obituary.

Mr. GIDEON WILKINSON.

If the influence of personal and vital religion is, at any one time, more necessary than at another, it is certainly in the prospect of death and eternity. The appearance and shadow of it may be sufficient for a man whose object is chiefly "a name that he may live;" but it is the *substance* and *reality* only that can support the soul, when "heart and flesh are failing," and bear it in triumph to the kingdom of God. It is one thing to appear in the presence of man, blinded by the prejudice of either attachment or dislike; and another to appear in the presence of him, who weighs every action, pierces every thought, and before whom the spirit is more immediately summoned at death. How great the influence of religion has been in the near approach of this solemn and eventful period, our eyes have seen, our ears have heard, our departed friends and fathers have already told us, and the subject of this memoir is a still further attestation.

Gideon Wilkinson was born in Norfolk, in the year 1754; and was in early life brought under the sound of that gospel, which was afterwards the great joy of his heart. It does not appear that any serious impression of divine things was made upon his mind, until he came to London, in the year 1773. It was then that the Lord, in his infinite mercy, lighted up that flame of piety in his heart, which not only continued to burn as long as he lived upon earth, but which is, at this

* Ward's History of the Hindoos, Vol i. page 85—97.

moment, growing stronger and brighter, and will continue to do so to all eternity. It appears he was led nearly by accident to the meeting-house, in Unicorn-yard, in the year last mentioned, to hear Mr. Button, (the late worthy pastor of the church in Dean-street,) who had at that time just entered upon his ministerial career. The words of the text were the words of John the Baptist, Matt. iii. 12. *But he will burn up the chaff with unquenchable fire.* The solemn impression of this subject he had not forgotten, even on the bed of death. His conscience, as a sinner against God, was greatly alarmed. Like many others, under their first convictions, hope seemed to him for a season to expire. He was among "the chaff" which was to be "burned up," nor could either the invitations or promises of the word of God afford him any relief. In this state he continued about six months, when he was again drawn to hear the same preacher, who had been the happy instrument in inflicting the wound, which eventually led him to the great physician. It was to be the time of love to his soul! The same hand which bound the chains, was to unloose them. *A bruised reed,* said the text, on this pleasing occasion, *will he not break, and the smoking flax he will not quench.* Sweet peace began to enter his soul. His conscience lost its burden. The love of God was shed abroad in his heart. And then it was for the first time in his life that he saw the glory of God, as it shines in the face of Jesus Christ.

From this happy hour, to the day of his death—a period of more than *forty* years,—"he never felt," to use his own words, "an inclination to go back into the world again." Religion was his choice—his habit—his element. It was in it he lived, and moved, and had his being; nor could any thing afford him a higher gratification than the society of such as had the same hopes, and served the same master as himself: not a few ministers and private Christians, of different denominations, bear witness to the *consistent* liberality of his sentiments, and the generous kindness of his heart. He would have scorned to compromise his religious opinions with either the candour of indifference, or the mere interests of the world; but wherever he met with any, of whom he had reason to believe that they were the subjects of divine grace, it was not long before he discovered the charity which "hopeth all things," and the faith which "worketh by love."

If the lustre of his character, however, were more apparent in one view than in another, it was, certainly, in the openness of his heart—the strictness of his integrity—the warmth of his zeal—and his constancy in the ordinances of religion. He could bear with any thing better than with hypocrisy and deception. Sincere in his own professions, his very soul abhorred whatever was under-handed and deceitful. No idea of gain could ever induce him to depart from those rules of justice, which were the great principles of all his conduct in his dealings with the world. And more than once did he observe, that what he left, he was persuaded would *wear well,* because he knew it had been *got well.*

In the spiritual exercise of religion, he was an example to all that were acquainted with him. His nearest connections cannot remember an instance in which, when at home, he neglected to

place on the family altar, its morning and evening sacrifice, until the increase of the disease, which ended in his death, rendered him incapable of presenting himself before it. Nor were the *public* and *private* means of grace less devoutly regarded by him. Both the closet and the sanctuary bear their testimony to his piety—his constancy—and his perseverance. His "fellowship" was "with the Father, and with his son Jesus Christ." And though no one was more disposed to decry the doctrine of human merit, to be humbled before God as a fallen sinner, and to admire the sovereignty of divine grace, no one was more concerned to be an ornament to his profession, and to *hold forth the word of life* by a consistent walk and conversation. His heart was the temple of the spirit of God, and his whole life an index by which the work of that spirit was identified.

But let the character of a man be ever so excellent, his zeal ever so extensive and uniform, and his usefulness in either his family, the church, or the world, ever so distinguishing—*he must still die!* In the most promising state of bodily and mental health, there is but *a step between him and death!* Most remarkably was this verified in the case of our dear departed friend. From a state of constitutional vigour that is but seldom exceeded, he was suddenly called to enter the abode of disease, and to prepare for the coffin and the shroud.

It was about October, 1815, that the complaint of which he died, began to excite any serious alarm: and whatever medical skill could invent, was immediately resorted to, if indeed it might please God to effect any favourable change. Means after means were used,—but in vain. Hope of recovery gradually declined; and a rapid approach to the last, and fatal termination of the disorder, was loudly threatened about the close of February, and the beginning of March, 1816.

It was at this time, that *the power of religion over sickness and death*, began to display itself. He could talk of dying, with nearly the same composure as he had been used to talk of the common affairs of life. So great was his resignation, that the morning he died, he observed to a near relative, who was standing by his bed-side, "*I have never murmured!*" And great, indeed, were the supports with which it pleased God to sustain him, in the midst of all the glooms that overshadow the path to the tomb. It was about seven o'clock, on the morning of the 8th of May, that he began to struggle with "the last enemy." The cheerful serenity of his mind was still uninterrupted. He met him with the fortitude of a Christian soldier, just going to his crown! About ten, he proposed that his friends around him, should try to sing a verse or two of an hymn: but the tender sympathies of nature rendered it impossible. As he drew nearer and nearer to his heavenly rest, the affections of his heart were more and still more strongly tending towards it. "Sweet Jesus," "Precious Jesus," were frequently heard to proceed from his lips. The lovely Redeemer, that had been his joy and his hope while living, was eminently his consolation and his support when dying. And, in a manner that those around him will not soon forget, he stretched his hands, and cried as well as he was able,

"He is my soul's sweet morning star,
And he my rising sun!"

About one o'clock, the signal was given for the departure of the soul. The clay tenement could no longer hold its immortal inhabitant. "The body returned to the earth as it was, and the spirit to God, who gave it!"

The solemn providence was improved at Mr. Hoby's meeting-house, Maze Pond, by Mr. Button, from Heb. xiii. 5. "He hath said, I will never leave thee, nor forsake thee." Dr. Rippon engaged in prayer, and the body was interred in the vault beneath, on the 17th of May, 1816.

In the midst of the heavy affliction which this event occasioned, it pleased God to add another, if possible, more heavy and affecting. JOSHUA WILKINSON, his second son, who was to have taken the business of his departed father, and from whose society at home, an affectionate mother had cherished the hope of assuaging her grief, was, but a few weeks after, called to follow his venerable parent to the same world of glory and happiness. At a distance of more than 200 miles from home, and the very day he completed his *twenty-fifth* year, he was thrown from his horse, and expired on the twelfth day after the accident!

"God moves in a mysterious way
His wonders to perform!"

and all we can do in many such cases, is silently and submissively to adore what we cannot explain.

Painful, however, as this event undoubtedly was, to the immediate connections of our deceased friend, yet to those who knew him best, the happy preparation of his mind for the great change, is a source of the most exalted satisfaction. His treasure and his heart, had been long in heaven, and nothing afforded him greater pleasure, than to be engaged in the work of *doing good*. In the Bible Society, and the Society for the Instruction of Adults, in Southwark, he was particularly active. But his work was finished; and he entered into the joy of his Lord, on the morning of the 12th of June, 1816. The body was conveyed to London, and placed in the vault already mentioned, where, with that of his beloved parent, it is waiting for the hour when it shall be raised—to die no more! Mr. Smith, of Penzance, and Dr. Rippon, engaged in the funeral service.

O for the resignation which will enable us to cry, in the most trying dispensations of Providence, *Not as I will, but as thou wilt;* and to remember, that though

"Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain."

To *trust* him where we cannot *trace* him, is our duty now, and to *trace* him where we have *trusted* him, will be our joy hereafter.

Saffron Waldron. W.

MRS. GRIFFIN.

On Lord's-day morning, Oct. 27, 1816, about a quarter before eleven o'clock, Mrs. Griffin, wife of the Rev. T. Griffin, pastor of the Baptist church, Little Prescot-street, London, departed from this world of sin and death, to enter, I trust, into the joy of her Lord. For several months before this event, she was favoured with a degree of confidence in God, and holy peace, considerably beyond the general state of her experience. In her last affliction, it was the good pleasure of the Lord, that she should exercise exemplary patience and humility, and strongly manifest the existence of repentance to-

ward God, and faith in our Lord Jesus Christ. More than a week before her dissolution, she expressed an apprehension that she should not survive the indisposition which had then commenced; and, having desired the servants to leave the room, addressed herself to me, in a very serious and tender manner, on such subjects as ought to interest a wife, a mother, and an immortal being, who had sinned against God, in the near prospect of death. At this time, she expressed an anxious concern to be saved in the Lord with an everlasting salvation, and rather feared she should fail of the grace of God. I was not a little concerned, that she should find solid peace, and made the following inquiries, which were answered in the words that follow them:—Do you regard yourself as a sinner before God?—"Yes, yes, I am sinful in all that I do." Do you hate sin, sin itself?—"O yes." On what do you depend for acceptance with a holy God?—"On my precious Redeemer, he is the rock on which I rest." Have you any dependance on your own works?—"No, no, all my dependance is on my blessed Redeemer." The spirit and manner in which these questions were replied to, were as satisfactory as the answers themselves. Several times a wish to live was expressed, but it was with submission to God, and that life might be devoted to his glory.—With evidences of real sorrow, she lamented how little she had attended to the service of God, and his great salvation. On one occasion, a pious friend, who had had some very satisfactory conversation with her, cited the following passage: "Yea, though I walk through the valley of the shadow of death, thy rod and thy staff they comfort me"—leaving out, "I will fear no evil; for thou art with me," which she immediately supplied. At this time, her pain was severe, but she said, "I am happy, happy." Indeed, we never heard a murmur expressed; and, when I lamented her sufferings, she said, "I have deserved them, and have many mercies." The day previous to her dissolution, she expressed a humble expectation of reaching final glory; declared she had no dependance but Christ, and that she believed he would save her. About six o'clock on Lord's-day morning, I retired to seek a little rest, when the afflicted believer appeared better than she had been for some days: just before I left the room, I said, "This is sabbath-day morning:" she replied, "This is the day the Lord arose so early from the tomb:" which, except "good morning," were the last words I heard her utter; and, I believe, she said very little more to any one. Her general deportment and state of mind, during the whole of her last affliction, were becoming a profession of faith in Jesus Christ; for she relied on the efficacy of the Redeemer's sacrifice, and evidenced the possession of his sanctifying grace. To her attendants, she was mild and thankful—to her husband, very tender and affectionate; and, for the fervent prayers, and kind attention of her numerous friends, she expressed real gratitude.

The sovereign, gracious, and omnipotent Lord God, began the good work in the soul of the departed Christian; and he it was who carried it on to the end of her pilgrimage: and to him be glory, now and for ever, Amen, and Amen. T. G.

Review.

Memoirs of the Life of Cowper; written by himself.—Cox and Son, St. Thomas's Street, Borough.—12mo. pp. 94.

We have always felt confident that many persons have suffered more *real* honour than fiction has ever *described.* Of this we have a proof in one part of the life of Cowper, who pourtrays his own feelings, not with a view to render the picture more fearful to gaze on than it really is; but with all the faithfulness of a man who had felt the truth of the proverb, "The spirit of a man will sustain his infirmity, but a wounded spirit *who* can bear?" We had before seen in MSS. those lines which are to be found at the end of this volume, in which he describes his situation as more agonizing than even hell itself: and had often been astonished at the poetic fire, and the dreadful conflict of soul, that had given utterance to feelings which had their birth in the darkest recesses of the bosom. But our wonder in part ceases, when we discover that feelings, so acutely sensible as his to the terrific, were long preying on himself, while under the influence of imaginations, which if not the production of insanity, were to him worse than madness itself.

The timidity of our poet is known to every one: but none who have not heard from himself the particulars of his life, could have imagined the extremities to which it often carried him. Over this part of his life, a veil has always been drawn by his biographers; but Cowper relates every thing with a minuteness and simplicity, which show he considered the recital might be productive of benefit to others. He had been appointed by his kinsman, Earl Cowper, to the offices of Reading Clerk and Clerk of the Committee of the House of Lords: but harrassed with the dread of appearing in public, he relinquished these for the less profitable one of Clerk of the Journals, the business of which was transacted in private. Here, however, a greater difficulty arose; the right of nomination to the office was disputed, and he was to appear at the bar of the house, that his qualifications might be examined. Conscious of the insufficiency of his knowledge on the subject, and even more persuaded that what he did know would forsake him at that period, he felt what few have experienced; while his timidity in public, connected with the dread of injuring his benefactor, by relinquishing the situation altogether, preyed so heavily on his mind, that he declares, "he now began to look on madness as the only chance remaining; he wished for it earnestly, and looked forward to it with impatient expectation." He was bent on self-destruction, as the only method of preventing his examination; *frequently* did he attempt it, and *frequently* almost succeed; but the protecting hand of God, who had prepared a better portion for him, as often interposed.

Hitherto we find Cowper ignorant of the righteousness of Jesus Christ, and making no profession of religion. Those men, however, who are willing to find any trifling excuse for not seek-

ing their own eternal happiness, allege, that religion was the cause of his gloom and despondence. Happy are we, from his own recital of facts, to be able to contradict such malicious aspersions. Cowper was, indeed, the child of melancholy—melancholy which neither a Warton, nor a Kirke White would have hailed; but his natural temperament was melancholic, and early occurrences and associations increased, in no small degree, this disposition. When about six years old, he was singled out at school by one nine years older than himself, as an object on whom the utmost cruelty might be exerted; and such was the brutal tyranny of his oppressor, that Cowper says, he "well remembers being afraid to lift his eyes upon him higher than his knees, and that he knew him better by his shoe buckles, than by any other part of his dress." This gloom ripened with his years, and strengthened with his strength; and that which at the age of six kept him aloof from every playmate, and brooding over various misfortunes, drove him, at the age of thirty-one, to the most poignant anguish of despair, and led him to seek his own destruction. So far was religion from being the cause of his dejection of spirits, that we discover him, at no period of his life, entirely free from it, except when under the most lively religious impressions. As soon, indeed, as "the full beams of the Sun of Righteousness shone upon him," to use his own expression, his dejection and mental derangement departed, like darkness at the morning's dawn. "He could only look to heaven," he says, "in silence, overwhelmed with love and wonder; while his joy was joy unspeakable, and full of glory." In this happy frame of mind we find him continuing till the close of these Memoirs, at his removal to Mr. Unwin's family; and, as we learn from his biographers, to a much later period.

In perusing the latter part of this production of Cowper, our emotions were very different from those which we felt during the former part. Every thing he relates is so exact a transcript of what actually passed in his own breast, that the reader almost imagines he is reading the history of himself; feeling almost an agony while he relates his own anguish, and a holy serenity, or rapturous joy, when these, happily, take possession of the author's mind. The whole was written at a period when he felt the value of the gospel, as the source of present and eternal happiness; and a strain of the most devotional feeling, therefore, pervades it. Of its authenticity, we need scarcely add, there can be no doubt, as various MSS. copies, derived from the best sources, have been in circulation; while the internal evidence would, at once, point to Cowper as its author.

To this edition, two poems, never before published, are added. Another edition, at double the price, has, we understand, made its appearance, with some poetical extracts from Mr. Hayley's Life of Cowper, and a portrait, but without these original pieces.

Memoirs of the late Rev. Andrew Fuller, by J. Ryland, D. D. Button. 8vo. pp. 584.

CHRISTIAN biography, or the lives and sayings of eminent departed characters, when conducted with a discriminating judgment, forms one of the most im-

portant branches of instruction; and takes faster hold of the heart than even the living examples themselves, while passing before our eyes. We are led by the history of the man, into the closet of the soul. We hear his complaints, and learn his joys; and are sensibly touched with both. We see him mingling with his family, and bending to all the endearing, though apparently trifling, concerns of domestic life. We hear of his parentage and birth, and become acquainted with the scenes of his youth, and the struggles, the conflicts, and the conquests of maturer days. We follow him through the increasing labours of advancing years, down to the chamber of sickness and the grave. Death, also, having extracted the sting from envy, which is often found rankling in the bosoms of the best of men, we are disposed to give that just and ample testimony to distinguished names, when departed, which our depraved natures yielded so reluctantly, while they were actually, though unconsciously, weaving their wreath, or forming their coronet, full in our sight. Solomon says, "I considered that for every right work, a man shall be envied of his neighbour." Besides, in thus holding intercourse with friends whose faces we shall see no more, we feel a sweet and tender melancholy stealing over the mind: our spirits are softened, and filled with awe: we seem to touch the invisible world: and the impressions made upon our hearts, are more powerful and direct than on ordinary occasions.

These reflections were suggested by the name at the head of this article; and we consider Dr. Ryland as deserving well of the Christian world, for having presented us with the portraiture of one of the most useful servants of Christ.

The first chapter is occupied by a sketch of the history of the Particular Baptists—the government of their churches—their annual associations, &c. &c. This naturally introduces the account of the "modern question," as it has been called, *viz.* "Whether it be the duty of all men, to whom the gospel is published, to repent and believe in Christ." The endeavours of Mr. Fuller, and others, to interpose a check to the prevalence of what they considered *false*, or *hyper*-Calvinism, as taught in the writings of Dr. Gill and Mr. Brine, are distinctly noticed. We were gratified to find the following quotation from Mr. Brine, in reply to a writer, in 1743, who, Dr. Ryland admits, had verged towards Arminianism:

"Had not this writer," (says Mr. Brine,) "attempted to build up *Arminianism* upon the foundation of the opinion of evangelical repentance, and special faith, being the duties of unregenerate men, I had not given you, and the world, this trouble; for though I *apprehend* that opinion is not to be supported by scripture, and the analogy of faith, it seems *not* to me to be of such consequence, but that persons differing in this point, may *fully agree* about the doctrines of the grace of God." p. 7.

The spirit which Mr. Brine displays is amicable: we wish it may be imitated by all our ministers, whatever side they may think it right to take, as it relates to the "modern question."

We give another quotation from this chapter, to show the boundary of the sentiments of those who opposed that principle.

"These ministers, however," says our author, "always abhorred, as the very essence of Antinomianism, the notion that the law is not binding

upon believers, as a rule of conduct. Dr. Gill, Mr. Brine, and Mr. Toplady, utterly reprobated that pernicious sentiment, into which so many have eagerly run, within these last thirty years." Page 10.

The second chapter contains a most affecting account of Mr. Fuller's early religious impressions, and of his conversion.—Young converts will find much here to instruct and edify them.

The limits of our work preclude our making extracts from Mr. Fuller's letters, relating to his call to the ministry, and the difficulties he experienced while pastor of the church at Soham: especially as to the exercises of his mind, previous to his removal to Kettering. Dr. R.'s remarks on this part, are too important to pass over:

"On reflecting," says he, "upon what I knew in early life of our ministers and churches, I have been ready to suspect, that some of our best ministers carried their scruples to an extreme; and were more averse to leaving a people with whom they had once been settled, than *the general good of the church required.* Yet I have been ready to fear, that our young ministers are in danger of verging too far the contrary way, and of deserting stations of importance, as soon as they meet with any unpleasant occurrence. I have had occasion, within these few years, to remind some, that the British army in Spain would soon have been driven out of the Peninsula, if every officer had deserted his post, so soon as the French were so uncivil as to fire at him. Not that I would too positively determine for others, but I would guard them against a cowardly abandoning of important and difficult stations; aspiring after posts of honour and ease, when God is blessing them with usefulness, in the midst of many privations and hardships. *He that findeth his life, shall lose it; but he that loseth his life for my sake, shall find it,* is a maxim of the highest authority, and of very extensive application." Page 70.

A large part of the volume is necessarily occupied with an account of Mr. Fuller's engagements as the Secretary of the Baptist Missionary Society; but his character in that important office, is too familiar to our readers to require any further information.

Dr. Ryland will not be offended, by our suggesting, whether the plan of the work does not involve the history of Mr. Fuller in some degree of obscurity?—Would it not have been better to have given in each successive year the events of that period: instead of dividing the memoir into parts, descriptive of the pastoral, literary, and missionary transactions, in which Mr. F. was engaged? There also appear a few marks of haste, which we hope will not be found in a second edition. All these things, however, are of minor importance; and we sincerely thank Dr. R. for undertaking and accomplishing a work of so much interest. The letters and documents which it contains, will give it a lasting value, as long as boldness, strength, and perspicuity of language, are admired; or exalted piety, purity of motive, and unwearied zeal for God and his cause, are held in esteem. We could easily fill up our pages with numerous extracts from this work, that would interest every heart, but we rather choose to refer to the work itself.

We only add, that an excellent engraving of Mr. F. accompanies it: the original painting, by Medley, in the possession of the family, we have seen and admired. It was taken in the meridian of his days and his labours.

JUST PUBLISHED.

The Efficacy of the Gospel exemplified, in the Conversion and happy Death of Charles Whitfield; for many years a professed disciple of Voltaire, who died in London, August 15, 1816.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

We extract the following pleasing testimony to the character and conduct of one of our missionaries in the East, from an interesting work, entitled, "Sketches of India," just published by Messrs. Black and Co. and which is currently ascribed to a gentleman of no less eminence than Dr. Ainslie.

"During the greater part of this fair, (at Hurdwar,) which lasted nearly three weeks, a Baptist missionary, (Mr. Chamberlain,) in the service of her Highness the Begum Sumroo, attended, and from an Hindostanee translation of the scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native; his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language, which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof, when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days, he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands.—From this time, until the conclusion of the fair, they varied; but never, on a rude guess, I should fancy, fell below eight thousand. They sat around, and listened with an attention which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever!'

"Such was the reception of a missionary at Hurdwar, the Loretto of the Hindoos, at a time when five lacks of people were computed to have been assembled, and whither Brahmins, from far and near, had considered it their duty to repair.—What was not the least singular, many of these Brahmins formed part of his congregation. They paid the greatest deference to all that fell from him; and when in doubt, requested an explanation. Their attendance was regular, and many, whose countenances were marked, were even the first in assembling. Thus, instead of exciting a tumult, as was at first apprehended, by attempting conversion at one of the chief sources of idolatry, Mr. Chamberlain, by his prudence and moderation, commanded attention; and, I have little doubt, ere the conclusion of the fair, effected his purpose, by converting to Christianity men of some character and reputation."

Letters have recently been received from India. The following is a brief outline of their contents:

At Gomalty, the station has sustained a loss, by the somewhat sudden death of Manika Chund, a valuable native brother; Krishna, always indefatigable, is gone thither to supply his place. Mr. W. Carey, and his native assistants, are proceeding with their accustomed diligence and hopeful success, at Cutwa, and various places in its neighbourhood.

Similar accounts, varied by interesting details of incessant labour, are furnished from Jessore and Berhampore.

The churches at Serampore and Calcutta, are favoured with considerable additions. Much good appears likely to result in the latter city, from the appointment of brethren Lawson and Eustace Carey to the joint pastoral office there. They appear to have entered on their labours with the determination and zeal so desirable in the ministers of Christ. Brother Yates, who, while in England, evinced remarkable skill and aptitude in the acquisition of languages, is proceeding, under the immediate direction of Dr. Carey, in pursuit of these studies, and is already of considerable service in forwarding the great business of the translations.

Brother Smith preaches to crowds of attentive hearers in different parts of Calcutta. The Shiks in this city were greatly delighted at receiving the gospels in their Gooro-mookhee dialect, putting their books on their heads, and uttering aloud their joy at the gift. Sebuk-rama is indefatigable as an itinerant in his own village; where Roop-dasa, a police-officer, and his family, have avowed their reception of the gospel.

A pleasing instance of the effect of the

instruction of youth in their schools, occurs in a letter from Tarachund, to brother Ward, dated Vansvariya, 29th June:—"I thank God that some of the school-boys are so well acquainted with the Christian religion, that they overturn every word of the idolaters who visit the school, and explain the word of the Lord almost as well as Christians themselves; which makes me to believe their conversion to be near. They also discourse at home about religion, and read the Bible on sabbath and other days.—Those that hear them, declare, that this is the true religion, and ought to be obeyed." The zeal of this worthy brother has induced him to compose a number of Bengalee hymns, which are to be printed. "At the same time," he adds, "I hope you will pray to God, that, by his blessing, these hymns may be spread all over Bengal, and attract the hearts of the hearers toward our Saviour Jesus Christ. Amen."

Mr. De Bruyn appears to have been made useful, in a variety of instances, among the Mugs, at Chitagong, and its vicinity. At his first "attempt to visit them, these uncivilized people ran up the mountains; however, one of them returned, and after hearing that they had brought them books, and were desirous of making known good news to them, the people took courage, and came round them; when the gospel was read, they acknowledged that they were in a bad way, and that the words were good: they accepted of fourteen books."

At Silhet, several persons are waiting for baptism.—By a letter from brethren Du Sylva and Bhagvat, "We learn that they had visited Hircumbu, (a small independent state,) and had conversed with numbers of the inhabitants respecting the gospel. The daughter of Rajah Govinda-chundra, say they, heard of our arrival, and wished to hear the word; we went, and explained the gospel doctrines to her, with which she seemed much pleased, and detained us six days, during which time she read the word with us, and helped us various ways. At our departure, she expressed the highest pleasure, and told us we were the servants of the true God, and invited us to come every month, and stay two or three days, that she might well understand the Christian doctrine."

A pleasing work of grace has been going on at Digah, and its neighbourhood, principally among the British soldiers, though not confined to them. On this subject, a correspondent of the missionaries observes, as follows: "There is in the progress of religion in India, the same appearance as in Europe, a gradual descent of divine influence, like the gentle dew on the tender grass; a daily increasing number of people in different parts of the country, in the civil service, are evidently friends of the gospel; in the army this attachment is more generally decided, and though the work goes on (comparatively) but slowly among the Heathen, this can be accounted for from the great resistance made by the civil and religious prejudices of this people."

Mr. Thompson is continuing, with all his former assiduity, to labour in the dissemination of the gospel, in the populous city of Patna. A pleasing instance of the attention excited by the scriptures, occurs in his journal:—"Two Pundits from the city wanted the Sungskrit Testament; not having it, I offered them the Pentateuch, but they said, 'Not this book, but another, in which there are many good things about Jesus Christ, and good words of his, for we have seen and read the book at Pundit Shookrugee's, in the city, at his recommendation; and when we wanted the book for ourselves, he refused, saying, he had obtained it with great difficulty, and told us to come to you.'"

A new station appears to have been formed at Guya, by a person of the name of Fowles, who had been baptized by Mr. Thompson, at Patna. He seems to enter into the work of the gospel with all his heart. "I preach to the Hindoos and Mussulmans," says he, "almost every day, and am heard with much affection and attention; some of them weep, even like children, when I speak to them of the sufferings and death of the Lord of glory; and the Saviour of sinners for the salvation of the elect.

Brother John Kerr has proceeded from Ferukabad to Dehli, the ancient capital of India. "Here" says he, "the word is heard with willingness and attention, much to our encouragement and astonishment, for we had heard that the word could not be preached in Dehli; but I thank the Lord, that I now perceive the folly of regarding what men say, and the wisdom of hoping in him, who has promised to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Brethren Peacock and M'Intosh, are proceeding with harmony, and not without success, at Agra. "We have received," say our Serampore brethren, "a very pleasing letter from our brother Peacock, giving an account of a change in a family in those parts, from Popish darkness to marvellous light, and from the power of Satan unto God. We

should insert this interesting account, but as it relates to a private family, we forbear, lest we should give offence."

Aratoon perseveres in his labours at Surat, amidst many difficulties. "He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and which is said to comprise 100,000 persons. They affirm that every religion is equally acceptable to God.

Another sect.—A sect called Baboojee exists at Surat; they are not numerous, but brother Aratoon says, "I have been among them several times. At my first visit, I saw them all sitting together singing hymns, almost like Christians. It seemed a dream to me: I almost fancied myself at the brethren's house at Serampore. (Oh! when shall my eyes see that day again!—) These hymns, though not Christian, are far better than the heathen hymns. They had no prayer. This sect speaks much against idols, and against the Mussulman religion too.——I have preached to them."

Accounts from the brethren Peter, in Orissa, Chater at Columba, Judson at Rangoon, and Jabez Carey at Amboyna, afford the same proofs of zeal, and unremitting attention, in the sacred cause.

At Agra, Cutwa, Jessore, and other stations, several natives had been baptized, and several others are mentioned as desiring to be admitted to that holy ordinance.

From Java, Mr. Trowt writes, under date of March 22, 1816, "Through mercy I can now say I am well; and, if I continue so, I hope my next will contain a report of progress." The committee of the Java Auxiliary Bible Society, had expressed "the high sense they entertain of Mr. T's exertions in translating the holy scriptures into the Javanese language," and requested his acceptance of 1000 rupees, in aid of that work. Mr. T. is not without some success in his ministry, though he has been much hindered therein by severe indisposition.

Brother Chater, in a letter to the brethren at Serampore, dated Columbo, May 27, 1815, says, "I was this week with Mr. Siers and my Cingalese teacher at Kullyanee, where there is a Boodhist temple; at which, on the day of the full moon of the present month, was one of their great days. It is about seven miles and a half from Columbo, on the side of a river, which is called the Kullyanee river. We arrived after the middle of the day, and at three in the afternoon I delivered a sermon in Cingalese, under a shed not far from the temple; and at eight in the evening another. On the former occasion, I had a decent number of hearers, and in the evening quite a crowd; and being formed into a semicircle before the shed in which I stood, which was elevated four or five feet above them, they could all both see and hear very well. During the interval of preaching, we went to the inclosed spot of ground in which the pagoda stands: there, by speaking with a priest, we spoke to a surrounding crowd. We contradicted the nonsense of Boodhism, by stating the plain and important truths of the Bible. Mr. Siers and my teacher afforded me much assistance; and a Mohandiram, who resides at the village, united with us in the attack. Thus, in a kind of a side way, we made an assault on the enemy upon his own ground; in one of his strong holds, where his seat is.

The ceremonies were going on the whole night; and not less, I think, than ten thousand people were present. Some of them were feeding the lamps, others carrying lights round the place; some reading books aloud, surrounded by many attentive hearers, and not a few making offerings of flowers, &c. and repeating prayers, much in the same way as I have seen them in the Burman country. I observed, that every one who brought an offering, gave a small piece of money to the priest; which, in the whole, would no doubt amount to a considerable sum.

Mr. Siers and myself were at the pagoda, going on with our work, till after twelve at night. He was so much delighted with his new employment, that he could scarcely sleep when we retired to our little hut in which we spent the remainder of the night; at half past seven in the morning, I preached again, and had a considerable number to hear me. In the forenoon, Mr. Armour, and the two methodist brethren, Harvard and Clough, came to the place. They went first up to the pagoda, and talked to the people; and from thence to the preaching shed, where a priest, who has made up his mind to renounce Boodhism, read a paper, shewing his reasons for so doing: to which he added something extempore, to show that it is a false religion. Among other things he said, Boodh himself had foretold, that during the five thousand years of his dynasty, two thousand of which are not yet elapsed, the Boodh religion would keep its footing in this island, and the Kandian kings would continue to reign: as a sure proof that Boodhism is not true, he said they all knew that the king of Kandy is now a prisoner in the fort of Columbo. After the priest had delivered his speech,

Mr. Harvard, with the help of an interpreter, prayed and preached to the people; and we sung hymns in English.—After this service was over, we took dinner with a Dutch magistrate, who was at the place to keep peace during the feast; and then returned to Columbo in one boat, singing hymns almost the whole way. I was much gratified with the trip; and felt more like a missionary at his proper work, than at any time since my arrival here."

Letters have also been received from Jamaica. Brother Compere appears to have a pleasing prospect before him; he has procured a meeting-house in Kingston, which had long been shut up, and there has formed a church from among the people of colour, previously professing Christianity, consisting of several hundred communicants. On July 13, he received intelligence, which seems much to have rejoiced his spirits. "I have heard," he says, "that all the slaves on an estate called M. have lately began to pray, and that those on three estates adjoining are like-minded. God grant that they may be praying souls indeed, that they may weep and pray on earth, but rejoice and praise in heaven."

The following is from the Journal of Mrs. Judson, dated Rangoon, Sept. 1813, and continued till Sept. 1814.

"Not more refreshing to the thirsty sons of Afric is the cooling stream, nor more luxurious to the meagre, half-starved native Andaman, is a morsel of food, than your letters to our weary and almost famished feelings. Two long years and a half had elapsed since we left our native country, without our hearing one word from any of our American friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single Christian friend, or female companion of any kind.

"Our home is in the Mission-house, built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey in this country. It is large and convenient, situated in a rural place, about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season, our situation is very agreeable. We often enjoy a pleasant walk within our own enclosure, or in some of the adjoining villages.

"September 20.—This is the first sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we feel the command as binding, and the privilege as great as if there were more, and we have indeed found it refreshing to our souls.

"December 11.—To-day, for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently, we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her Highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe at her mouth smoking. At her appearance, all the other wives took their seats at a respeciful distance, and sat in a crouching posture, without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused herself for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several, and ornamented her cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife, meaning by this, whether I was the highest among them, supposing that my husband, like the Burmans, had many wives; and whether I intended tarrying long in the country.

"When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her every day, for I was like a sister to her. She led me to the door, and I made my salam, and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to get access to the viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with government people as possible, as our usefulness will probably be among the common people. Mr. Judson lately visited the viceroy, when he scarcely deigned to look at him, as English *men* are no uncommon sight in this country: but an English *female* is quite a curiosity."

Domestic Religious Intelligence.

BAPTIST IRISH SOCIETY.

Extract of a Letter from Mr. Rogers to the Committee, dated Kilmatigue, Oct. 12, 1816.

"LAST week I visited most of the schools, and paid the masters their quarter's salary. In general I found them very attentive to the new regulations respecting classing the children, &c.

"In my last, I promised you a more particular account of my preaching in this part of the country:

"I preached at Sligo on Lord's-day, Sept. 22, to a large and attentive congregation. On the same morning, I baptized two persons, who appear to be partakers of divine grace, on a profession of their faith.—On Monday at Windsfort, in a school-room, which was much crowded:—on Tuesday at Washington, five miles from Sligo, to a very attentive auditory:—on Wednesday at Coloony, in the market-house:—on Thursday at B————, to a very crowded congregation, most of whom were Roman Catholics, who paid particular attention: this is the parish referred to in my journal of last March, where a great number of the inhabitants left the priest, mass, and chapel.—On Friday I preached again at Coloony, where the inhabitants manifest a great desire to hear the gospel. Near this place there is a HOLY WELL, on the top of a high mountain, where thousands assemble, at particular times, to do penance, and perform stations. On Saturday morning I had the curiosity of going to see it; at which I met several pilgrims, who had come from a great distance: to see them prostrating themselves before the well; beating their breasts; and to hear them repeating their Ava-Marias on the beads; and groaning in the most horrid manner, was enough to shock any person's feelings. After they had said a certain number of prayers, both men and women crept over a craggy rock which was before the well, till the flesh was cut, and the blood to be seen upon the stones. This they did with all the blind devotion imaginable, and were not ashamed to do it in the presence of thousands. Never did I witness a sight which affected me so much! I endeavoured to point them to the Saviour, who did not require such performances in order to render them acceptable before him: but all that I said appeared to be in vain, as they firmly believed it was absolutely necessary to do penance, before the priest could absolve them. Oh! what ignorance, not at all inferior to the blindness of the worshippers of Juggernaut in Orissa. This consideration ought to stir us up to a greater diligence in distributing the word of life among the benighted inhabitants of this island.

"Two little boys from one of our schools, who have learned to read, took home their Irish Testament to read to their fathers; the priest missing them at confession, called to know the reason: 'Indeed,' they replied, 'and we can do without you now. If we die upon the mountain, we shall not want you; for we have found out a better priest—Jesus Christ the great High Priest.'"

There are many similar instances. The darkness is past—the true light now shineth. 3000 children are now in the schools; and the Committee are strongly solicited to send a minister to Clonmel, where a neat place of worship, capable of containing about one hundred and twenty hearers, has been lately opened by Mr. Hassel and Mr. M'Carthy. There was some interruption; but the major's son, who was present, exerted his influence, and prevented mischief.

AUXILIARY SOCIETIES.

OXFORDSHIRE.

It is highly gratifying to observe, that almost through the country a missionary spirit is gone forth, and like the well cultivated field, it will give back to its possessor a rich harvest of delight he that watereth others, shall be watered also himself.

Collections received by the Oxfordshire Missionary Society, from Oct. 1, 1815, to Oct. 1, 1816, in aid of the Baptist Mission.

	L.	*s.*	*d.*
Abingdon	20	18	2
Alcester	15	0	0
Ashwood	17	19	8
Blockley	6	13	4
Bourton	21	6	6
Chipping Norton	23	18	4
Cleavely	3	0	6½

Fairford	10	0	0
Hook Norton	4	4	0
Oxford (1815)	41	14	0
Do. (1816)	50	13	0
Shipston	3	1	3

For the Translations.

Abingdon	10	2	10
Banbury	14	0	4
Middleton Chenay	12	1	8
	*L.*254	13	7½

The First Annual Report is printed, and may be had of Button and Son.

BUCKINGHAMSHIRE.

It having been agreed at the meeting of the Bucks and Herts Association, in May last, that the ministers should assemble in the course of the summer, to consult on the best means for the formation of an Auxiliary Society, in aid of the Baptist Mission, a meeting was held at Chesham, on Thursday, September the 5th, at which the following Resolutions were unanimously adopted :

1. That the Association be considered, in future, as an auxiliary society in aid of "The Baptist Missionary Society."

2. That the churches are requested to send such contributions as they may be able to raise, in behalf of the above-named institution, to the annual meetings of the association.

3. That the amount of the contribution of each church, and the names of subscribers, shall be transmitted by the secretary of the association, to one of the secretaries of the Parent Society, to be printed in the Periodical Accounts.

4. That if any individuals wish to send contributions specifically for the translations of the scriptures, they shall be regularly consigned to the fund, which is appropriated to that object.

5. That contributions in aid of the Baptist Society for promoting the gospel in Ireland, will be thankfully received, and faithfully conveyed to the treasurer of that institution.

6. That the secretary is empowered to receive the contributions at the annual meetings, and to transmit them accordingly.

Public service was held in the evening, Messrs. Hunt, of Tring, and Groser, of Watford, prayed; Messrs. Groser, of Risborough, and Godwin, of Missenden, preached:—the former from Matthew, xiii. 16, 17; on the superiority of our religious advantages over those enjoyed by good men in former ages, and our consequent obligations to exert ourselves more to diffuse the gospel; the latter from Psalm lxxii. 18, 19, on the present deplorable condition of the greater part of the world, and consequent desirableness of a more extended manifestation of the divine glory.

W. Groser, Jun. Secretary.

HANTS AND WILTS.

October 2, the churches of the Hants and Wilts Missionary Association, held their last meeting for the year, at Salisbury. After an early meeting for prayer, the morning sermon, on *the importance of united prayer for the success of the gospel*, was preached, by Mr. Owers, from 2 Thess. iii. 1. In the evening, Mr. Dyer, of Reading, preached from Rom. iii. 31. Mr. Hawkins preached the preceding evening. The devotional parts of the services were conducted by the brethren Headden, Hawkins, Russell, Millard, Dyer, Saffery, Clare, Mead, Bulgin, and George.

The afternoon was devoted to the business of the Association and Mission; the subscriptions and collections to which amounted, in the past year, to £378 18*s.* 4½*d.*—It is worthy of notice, that £19 15*s.* 8½*d.* of this sum was subscribed in the last *three quarters* of the year by a Sunday school, in which no child was allowed to give more than *one half-penny a week.* To what an extent might not the funds of the Mission be assisted, were similar exertions made throughout the Denomination! The committee of this society affectionately press on all their congregations renewed activity in this great work.

The next Association is to be held at Romsey, on the Wednesday in the Easter week, 1817. The brethren Bulgin, Saffery, and Miall, are to preach. The former on the Tuesday evening.

HUNTINGDONSHIRE.

The second anniversary of this society was held on Wednesday, April 10, 1816, at Ramsey, when the Rev. T. Griffin, of Prescott-street, London, preached in the morning, from Ephesians, iii. 8, 9; and the Rev. S. Hillyard, of Bedford, in the evening, from Proverbs, xiv. 28. In the afternoon a public meeting was held, for the purpose of transacting the business of the society, and communicating interesting missionary intelligence. The congregations throughout the day were large, and the collections considerable.

ASSOCIATIONS.

YORK AND LANCASHIRE.

On Oct. 2, this Society held their half-yearly meeting, at Howarth. At half-past ten, *a. m.* brother Mann, of Shipley, introduced the services by singing and prayer. Brother Dyer, of Bacup, preached from Phil. ii. 10, and Dr. Steadman, from Matt. ix. 36—38. After which a general account was given of the state and operations of the society, during the last half-year; from which it appeared, that during this period, a new interest had been raised at Oldham, in Lancashire, where fourteen persons had been baptized, and nearly as many more were waiting to attend to that ordinance. That at Pool, Massam, Thornhill, Staleybridge, Chatburn, Preston, in Lancashire, the Filde Country, and other places, the gospel had been regularly preached under their direction, with various success. Brother Steadman concluded with prayer.

Three o'clock, *p. m.* brother Holdroyd, of Wainsgate, prayed; brother Fisher, of Liverpool, preached from Rom. xv. 29, and brother Trickett, of Bramley, concluded with prayer. The collection in aid of the society's funds amounted to £10 6s.

Resolved, that brethren Mann, of Shipley, and Dyer, of Bacup, be secretaries *protempore*, to this society.

2nd. That Mr. Lakelin, from Mr. Birt's church in Birmingham, be invited by this society, to spend thirteen weeks at Preston, in Lancashire, and itinerate in that neighbourhood.

HEREFORDSHIRE.

We are happy to find that united exertions are making in this dark county of our land, to extend the light of the glorious gospel of the blessed God. Since midsummer last, a young minister, from the academy at Abergavenny, has been actively employed, and has succeeded in opening six places for the worship of God: in which he preaches weekly to good congregations, who never heard the joyful sound before. An extract from his journal, describing the moral state of the people of this country, will scarcely be believed.

"The first week, accompanied by another young man in the ministry, went into the villages about the city of Hereford—visited the houses—conversed with the people—gave them tracts—told them what we were, and that we wanted places to preach in. But their ignorance was so great, that they seemed to have a dread of us, and not at all disposed to open their houses for the everlasting gospel.

"However, by visiting them time after time on the same business, I have obtained six open doors, in most of which I preach once a week.

"When the people came to meeting at first, they were so rude and uncultivated, that they kept on their hats during the time of divine worship, and could scarcely discern a prayer from a sermon.

"I went to a village named Credenhill, about five miles from Hereford, to preach, but was interrupted by the rector of the parish; who came into an old barn where I was preaching, brought his huntsman and his hounds with him, and drove them through the congregation with such a tremendous noise, that rendered it impossible for me to go on preaching at that time. The rector abused me with the most horrid curses and oaths, requesting his servants to bring a rope to hang me, saying, with an oath, had it not been for the law, he should be glad to do it.

"I have now the pleasure to say, that I have a house licensed in that village, and that a great number hear with attention.

"The prospect is very pleasing at all the places: it is a good sign to have some persecution."

Should this account meet the eye of any serious persons of property, who are *natives* of this county, they will do well to consider that charity *begins at home*. Any contributions to this object, may be transmitted to the Rev. T. A. Edmonds, Secretary, Leominster; Mr. G. Brown, Kington, Treasurer; or the Rev. W. Williams, Ryford.

ESSEX.

The ministers, messengers, and friends of this Association, met at three o'clock in the afternoon of Tuesday, May 28, to receive the accounts from the different churches; brother Salmon, of the church of Saffron Walden, engaged in prayer; the letters from the different churches were then read: brother Pettit concluded in prayer. Half past six in the evening, brother Buck began in prayer; brother Medlock (then supplying the church at Braintree) preached from Gal. i. 4. The ministers and messengers were in the mean time engaged in the business of the Association.

Wednesday morning, half past six o'clock, brother Hoddy preached from Psalm li. 12; half past ten o'clock, bro-

ther Pudney, of Colne, prayed; brother Trevitt, of Langham, preached from Col. i. 18; brother Eveleigh, of Waltham Abbey, preached from Heb. x. 23; brother Crowest, assistant itinerant, read part of his journal, and brother Pilkington concluded in prayer.

Tuesday evening, the ministers and messengers having met to transact business, resolved unanimously:

That the circular letter on the subject of "Social Prayer," prepared by brother Garrington, be adopted and printed.—That the subject of the next letter be, "*The importance of truth in our dealings with one another*," and that brother Wilkinson be requested to draw it up.—That brother Wilson be continued as our itinerant for the ensuing six months, and be allowed 40*l.* for the same, with incidental expences.—That brother Wilson supply at Heybridge, with the assistance of other ministers, for the future six months.—That brother Crowest be continued the assistant itinerant of the Association for the next six months, and be allowed 10*l.* for the same.—That the next Association be held at Coggeshall, the last Tuesday in May, and day following, 1817; brethren Pilkington and Wilkinson to preach; in case of failure, brother Francis, of Colchester.

*** Put up at the Swan.

The church at Bellericay has been received, the last year, into the Association; and there is a small increase of members to the churches.

NEW MEETINGS OPENED.

CHEPSTOW.

On Wednesday, June 26, 1816, a neat new meeting-house, in the Baptist Denomination, was opened in Chepstow, Monmouthshire; three sermons were preached on the occasion:—in the morning by Mr. Holloway, of Bristol, from Haggai, ii. 19; in the afternoon, by Mr. Bradley, of Stow, from Phil. ii. 9—11; in the evening, by Mr. Cope, of Launceston, (Independent,) then supplying the Tabernacle at Bristol, from Matt. xvi. 24.

The devotional exercises were conducted by Messrs. Jones, of Cardiff; Davies, of Caerwent; Harris, of Coldford; Couzens, student at Bristol; and Lewis, minister of the place. Though the day proved very wet, the house was well filled morning and afternoon, and in the evening completely thronged. The services throughout were highly interesting; so that many expressed themselves as being never more gratified. The cause is still in its infancy, it having been introduced into the town only three years; but, through the divine blessing, a good congregation is raised, and the people have it in contemplation to form themselves into a Baptist church.

Though few in number, they have raised a considerable sum towards the expenses of their building, to which their minister has already made an addition, by collecting of the Christian public; but a farther appeal to their liberality will be necessary.

HASLINGDEN.

July 11, 1816, a neat and commodious chapel, belonging to the Baptist Denomination, was opened at Haslingden, near Blackburn, Lancashire.

Mr. Dyer, of Bacup, commenced the services of the day with reading and prayer; Mr. Lister, of Liverpool, preached, from Matthew, xxvii. 50—53; and Mr. Hargreaves, of Ogden, from Zechariah, vi. 13. In the afternoon the congregation re-assembled, when Mr. Gray, of Blackburn, began in prayer; Mr. Pilling, of Goodshaw, preached from 2 Corinthians, xi. 32, 33; and Mr. Dyer from Philippians, i. 12. Mr. Ramsay, Independent minister, at Haslingden, concluded the services of the day in prayer.

POOLE.

On the 22d of May, 1816, a new meeting-house was opened for the Baptist church and congregation at Poole, in Dorset; the old place having been considered ineligible in point of situation, and incompetent for the accommodation of those who would attend, and having no room for enlargement.

The present is a neat, compact place, 50 feet by 36 in the clear, without any gallery. A sermon was preached by Mr. Saffery, of Salisbury, in the morning, from Psalm cxxxii. 8; in the evening, Mr. Miall, of Portsea, preached from James, v. 16. The devotional parts of the service were conducted by Messrs. Durant, of Poole; Miall, of Winbourne; Saunders, of Whitchurch; Mitchel, of Warminster; Shickel, of Corfe-Castle; Bulgin and Shoveller. A sermon was preached on the evening preceding, at the Independent Meeting, by Mr. Saffery, from 2 Peter, i. 5—11.—The new meeting was much thronged, and very many could not get within the doors; and we find that the most sanguine expectations of the friends at Poole are fully realized, by a considerable increase to their stated congregation, as the sittings are already nearly all engaged; and we doubt not, but the liberality of the religious public will encourage this thriving interest, by their pecuniary aid.

IVINGHOE.

On October 19, 1815, a new meeting was opened at Ivinghoe, the one which had been erected the year before being found unequal to the increased congregation. Mr. Peter Tyler preached in the morning, from Psalm xvi. 8; in the afternoon, Mr. Keely, from Haggai, ii. 9; in the evening, Mr. Aikin, of London, from Psalm xxvii. 14. The devotional services of the day were conducted by the brethren Tomlin, Hunt, Wake, Seymore, and Howlet; and notwithstanding the weather was so foul, and the roads so bad, the attendance was very numerous, and the divine presence generally felt and acknowledged.

CLUER.

On Tuesday, Oct. 6, 1816, was opened at Cluer, in the neighbourhood of Wedmore, Somerset, a neat meeting house, belonging to the particular Baptists. Mr. Chandler introduced the services of the day, by reading and prayer. Mr. Viney, of Bridgwater, preached in the morning from 1 Cor. iii. 9. Mr. Opie Smith, of Bath, in the afternoon, from Mark, xvi. 13—16. In the evening, Mr. Shell, of Pill, from James, v. 19, 20. The services of the day were truly pleasant, and many found it good to be there. Mr. Chandler first introduced the gospel into this village, on June 25, 1815, by preaching in the open air from Luke ii. 10. The people who had been sitting in darkness, and wallowing in their sins for a great number of years, attended to hear. The Lord owned and blessed his word to the souls of the people. After some time, a house was procured, and was soon found too small. A place is now built, which will hold more than two hundred people. A debt of about 25*l.* only, has been incurred on the whole building.

KNIGHTSBRIDGE.

On Wednesday, Nov. 13, 1816, a neat and convenient place of worship was opened in the particular Baptist Denomination, in Sloane-place, North-street, Knightsbridge. Mr. Upton began the service in the afternoon, by reading and prayer; Mr. Saffery, of Salisbury, preached from Psalm cxxxii. 8. Mr. Jarman, of Somers-town, concluded. In the evening, Mr. Pritchard, late of Shouldham-street, introduced the service; Mr. Edwards, of Wild-street, preached from Luke xix. 10: Mr. Barnett, late of Bradford, concluded in prayer. Mr. Ivimey, of Eagle-street, informed the congregation the place had been taken for the use of the neighbourhood, and that it was intended to establish a Sunday-school, to which the morning of Lord's-day would, for some time, be wholly devoted; and that preaching might be expected regularly in the afternoon and evening; and also a weekly evening lecture. This meeting-house will accommodate from 150 to 200 people, and had been used, for a few years past, by persons who had lately left it to unite with another independent congregation.

BOURNE.

On Nov. 30, was opened at Bourne, a large village in the north-west of Hampshire, a small place of worship. Mr. Seaton, of Andover, preached from Rom. i. 16, 17. Mr. Russell, of Broughton, from 2 Cor. vi. 1. Messrs. Russell, Seaton, Frost, and Millard, conducted the devotional parts of the service. It is much to be lamented, notwithstanding the unparalleled exertions for the spread of the gospel at home, as well as abroad, that so many of our own villages yet remain without the gospel. The north western part of the county of Hants, presents an affecting spectacle to the Christian philanthropist; though much has been done in it, much remains yet to be done. The parish of Bourne, it is supposed, contains a population of above 1000 souls, who, till lately, were perishing for lack of knowledge. It gives us pleasure to say, the numbers who attend, and the attention given to the word, is greatly encouraging. May this statement be an additional stimulus to stated ministers, to exert themselves to the utmost, to disseminate the gospel in the neighbourhood around them.

ORDINATIONS.

PRICKWILLOW.

On Friday, Dec. 15, 1815, Mr. R. Kemp was ordained pastor over the church of Christ recently formed at Prickwillow, Ely, Cambridgeshire. Mr. Norman, of Soham, commenced the service by reading the scriptures and prayer. Mr. Drake, of Ridgewill, explained the nature of a gospel church, and asked the usual questions. Mr. Roote (Independent) of Soham, offered the ordination prayer. Mr. Arrow, of Lynn, delivered the charge, from 2 Cor. viii. 10. Mr. M'Kensie, of Isleham, preached to the people, from 2 Phil. xxix. and concluded in prayer. Mr. Drake preached in the evening, from Matthew, xi. 5. The devotional exercises by Messrs. Arrow and Kemp. The services were truly solemn and refreshing; both ministers and people had rea-

son to say, "it is good for us to be here." Unusual attention to the gospel has been lately excited at this once dark and benighted spot; and since the ordination, a neat and commodious chapel has been erected, and was opened for religious worship on Wednesday, August 7, 1816. Mr. Sheuston, of London, preached in the morning—Mr. Arrow, of Lynn, in the afternoon, and Mr. Dewhirst, of Bury, in the evening. Messrs. M'Kensie, Norman, Pavitt, Robinson, Roote, and Kemp, assisted in the devotional exercises. The services were numerously attended, and the prospect encouraging. May the very flattering prospect of the church continue long unclouded.

As a large debt has necessarily been incurred, and the people poor, an application to the religious public must be made.

TODDINGTON.

On Thursday, March 28, T. Ramsey was ordained pastor of the Baptist church at Toddington, Bedfordshire. The Rev. E. Daniel, of Luton, began with reading the scriptures and prayer; described the nature of a gospel church; asked the usual questions, and offered up the ordination prayer, with the imposition of hands. The Rev. G. Keely, of Ridgmount, gave the charge. The Rev. T. Wake, of Leighton Buzzard, preached to the people. The Rev. Mr. Harris, of Cranfield, concluded in prayer.

HADLEIGH.

On Tuesday, May 21, 1816, Samuel Quilter was ordained pastor over the particular Baptist church at Hadleigh, Suffolk. Mr. Dowling, of Colchester, began the solemn service of the day by reading and prayer. Mr. Cole, of Bury, stated the nature of a gospel church—asked the usual questions, and received the confession of faith. Mr. Cooper, of Stoke Ash, offered the ordination prayer. Mr. Haddy, of Bildestone, gave the charge, from Jeremiah, iii. 15. Mr. Cowel, of Ipswich, delivered a suitable address to the church, from Phil. ii. 15, 16. Mr. Squirrel, of Sutton, concluded by prayer. Mr. Middleditch, of Ratlesden, gave out appropriate hymns at the proper intervals. Mr. Cowel began the evening service by prayer. Mr. Francis, of Colchester, preached from Phil. i. 27, and concluded by prayer.

SHEEPSHEAD.

On Wednesday, May 22, 1816, Mr. Samuel Peters, late student at Olney, was ordained pastor over the particular Baptist church meeting in this place. Mr. Fletcher, of Burton-on-Trent, commenced the service by reading appropriate portions of scripture and prayer. Mr. Nicholls, of Callingham, stated the nature and order of a gospel church—asked the usual questions—received the confession of faith, and offered the ordination prayer, which was accompanied with imposition of hands. Mr. Capes, of Loughborough, (Mr. Peters's late pastor,) delivered the charge. Mr. Jarman, of Nottingham, preached to the people. Mr. Burdett, of Sutton, gave out the hymns, and in the evening preached a sermon for the benefit of the Baptist Mission, when 18*l.* 8*s.* was collected. Mr. Filkin, of Kegworth, and Mr. Evans, of Blaby, engaged in prayer.

CHELTENHAM.

On Wednesday, June 26, 1816, Mr. William Walton, late student at Bradford, was ordained pastor over the Baptist church at Cheltenham. The service was held at Ebenezer chapel, on account of having more room. Rev. H. H. Williams, the former pastor, begun with reading several portions of scripture, and prayer. The Rev. Dr. Steadman made some remarks on the order and constitution of a dissenting church, asked the questions, and delivered the charge, from Jeremiah, ix. 3. "But they are not valiant for the truth upon the earth." The Rev. D. Trotman, of Tewkesbury, addressed the church from Philippians, ii. 29. The Rev. J. Brown, the minister of Cheltenham chapel, concluded in prayer.

Met again in the evening, when the Rev. Mr. Rooker, of Tavistock, began with prayer. Dr. Steadman preached from Hebrews, xiii. 8, and the Rev. J. Byron, the minister of Ebenezer chapel, concluded the solemn, impressive, and edifying services of the day.

SHEFFIELD.

August 21, 1816, Mr. John Jones, late student at the Bristol Academy, was ordained pastor of the Baptist church at Sheffield. The service commenced at half past ten in the forenoon. Mr. Caleb Birt, of Derby, read the scriptures, and prayed. Mr. Fisher, of Byrom-street, Liverpool, delivered the introductory address, asked the usual questions, and received Mr. Jones's confession of faith. Rev. I. Birt, of Cannon-street, Birmingham, prayed, with laying on of hands. Mr.

B. also gave the charge from 2 Tim. iv. 21. Rev. Dr. Steadman, of Bradford, preached to the people from 1 Thess. v. 12. Rev. Mr. Mather, (Independent) of Howard-street, Sheffield, concluded in prayer. Service in the evening. Rev. Mr. Tocker, of Garden-street, began in prayer. Rev. Dr. Steadman preached from Gal. vi. 14. Rev. Mr. Boden, of Queen-street, concluded. All the services of the day were very interesting. Of late, the congregation has considerably increased, and the prospects of usefulness are very encouraging.

BEDFORD.

October 16, 1816.—Mr. Thomas King, who had been nearly twenty-five years an honourable member of Mr. Upton's, Church-street, Blackfriars-road, was ordained pastor of the Baptist church at Bedford. Mr. S. Hillyard (Independent) began, by reading and prayer. Mr. Vorley, of Carlton, asked the usual questions, and received Mr. King's confession of faith. Mr. Knight, of Staughton, prayed the ordination prayer. The charge, by Mr. Upton, from 1 Cor. ii. 1, 3; the sermon to the church, by Mr. Freeman, of Cotton-end, from Rom. xvi. 3; Mr. Anthony, (Independent,) who resides in Bedford, concluded. It was pleasing to observe the harmony which prevailed, and we believe many hearts united in the devout prayer of the Psalmist, "O Lord, we beseech thee, send now prosperity." In the evening, Mr. Brown, of Keyso, prayed; Mr. Peacock, of Rushden, preached from Heb. xiii. 9; Mr. Broad, of London, concluded.

LITTLE WILD STREET.

Mr. John Edwards, (late of Accrington,) was ordained over the above church, Oct. 22, 1816. The service commenced by Mr. Newman reading appropriate portions of scripture, and praying. Mr. Ivimey, in the introductory discourse, on the nature of the kingdom of Christ, expatiated on two topics, by shewing the adaptation of the constitution of our church to promote the kingdom of Christ: and inquiring, whether the advantages enjoyed by the English Baptists, for the last 130 years, had been properly improved for that purpose. Mr. Edwards delivered a concise and satisfactory confession of faith. Mr. Upton prayed the ordination-prayer. Mr. Hughes, of Battersea, affectionately addressed the church, from 2 Cor. vii. 3. His object was to prove that pastors, who were influenced by such a spirit, and who acted upon such a principle, deserved and demanded the affection and support of their people in return. Dr. Steadman, (Mr Edwards's tutor,) preached to the pastor, from 1 Cor. v. 20. His manner of enforcing the necessity of preaching this prominent feature of the gospel, that "God was in Christ, reconciling the world unto himself," and that the message on which ministers were sent, was to "beseech men in Christ's stead, to be reconciled to God," was well adapted to promote seriousness, not only in the mind of Mr. Edwards, but all the ministers who were present. Dr. Winter concluded the service with prayer; and the hymns were read by Mr. Hemmings. The unanimity of the church, and the increase of the congregation, promises happy results. We understand that several persons have already been received into the church, as the fruits of Mr. Edwards's labours in *field preaching* on Lord's-day mornings.

WEM, SHROPSHIRE.

October 22, 1816, Mr. John Phillips, late student of Abergavenny, was set apart for the pastoral office over the Baptist church assembling for divine worship in Wem, Shropshire. Mr. Hinmers, of Whitchurch, introduced the services of the day, by reading a suitable portion of scripture and prayer. Mr. Palmer, of Shrewsbury, asked the usual questions, and received the confession of faith; Mr. Hinmers offered up the ordination prayer, with laying on of hands; Mr. Palmer delivered an affectionate and solemn charge, from Acts, xx. 28. In the afternoon, Mr. Evanson, of Whitchurch, began with reading and prayer; Mr. Hinmers gave the charge to the church, from 1 Thess. v. 12, 13; in the evening, Mr. Palmer read and prayed; Mr. Crumpton, of Shrewsbury, preached, from Prov. iii. 17.

CAUTION AGAINST IMPOSTURE.

An imposter, calling himself a minister, and a cousin of the late Mr. Spencer, of Liverpool, has lately imposed upon some persons at Trowbridge, by his religious conversation and prayers. When detected, he decamped, but not before he had stolen several articles from the family by whom he had been received.—There is reason to suspect a gang of these thieves are about the country. This man has a genteel appearance, is about thirty-five years of age, has high cheek bones and forehead, a light complexion and light hair, a peculiar turn of the eyes in conversation, walks very erect, and is about five feet nine inches high.

INDEX.

Page

ACADEMICAL INSTITUTION.

Stepney 43, 130, 301

ANECDOTES OF

An American Negro Slave 199
The King 478

ASSOCIATIONS.

Bedfordshire 306
Berkshire 394
Bucks and Herts 393
Essex 520
Hants and Wilts 40, 262, 440
Helston 176
Herefordshire 520
Ireland—Cloghjordan 396
Kent and Sussex 393
Midland 395
Norfolk and Suffolk 393
Northamptonshire 394, 482
Northern 394
Redruth 438
Scilly Islands 262
Shropshire and Sussex 395
Wales—South East 396
———South West 396
Western 393
Wilts and Somerset 440. 484
York and Lancaster 262, 520

AUXILIARY SOCIETIES.

Buckinghamshire 519
Hants and Wilts 519
Horsley 307
Huntingdonshire 519
Oxfordshire 518
Plymouth 483
Trowbridge 131
Yorkshire and Lancashire 483

ESSAYS.

Account of the Persecutions and Relief of the Waldenses, in the year 1665 16
Believers the Heirs of God 10
Brief Sketch of the Welsh Translations of the Scriptures 232
Brief Account of Sir John Oldcastle 234

Page

Christians' Brief Directory 458
Christian Philanthropy 458
Comparative View of the State of the seven Asiatic Churches 408
Conjectural Elucidation of John, i. 48—50 6
Early Records of Baptist Churches .. 498
Eternity: an extract from the French of P. Brydane 148
Extracts from the History of the Sufferings of M. De Marolles, a French Protestant Martyr 89, 133, 185
Extract of a Letter to a young Minister, respecting Public Prayer .. 3
Illustrations of Scripture 501
Inordinate Anxiety about Future Events exposed and condemned .. 356
Late Hurricane in Jamaica 105
Letter to a Backslider 109
Ministerial Faithfulness 151
Notes of a Sermon by the late Mr. M'Lean 237
On Antinomianism 319, 371, 404
On Church Discipline 317, 414
On Death 23
On Divine Influence 62
On Spiritual Mindedness 230
On Sunday-schools 328
On the Bible 65
On the New Year 1
On the Necessity and Efficacy of Faith 191
On the Difficulties attending some of the peculiar Doctrines of Christianity 448
Original Letter from the Records of the Church at Bedford 456
Plan for the Erection of New Places of Worship 64
Popish Superstition 368
Practical Exposition of Acts, xvii. 27 236
Queries 458
Remarks on the Controversy in the Church of England respecting Baptismal Regeneration 266, 312
Remarks on Musical Instruments in Public Worship 145
Remarks on Two Letters in the Baptist Magazine 139
Remarks on Ephes. iv. 4—13 19
Remarks on the Improvement of the Baptist Magazine 154
Remarks on an Article in the Evangelical Magazine 457

	Page
Ruth and Naomi	102
Speech of Dr. Gregory at the Blackheath Auxiliary Bible Society, May 11, 1816	275
Sources of Christian Consolation	53
Substance of a Sermon delivered by the late Andrew Fuller	45
Support under Trouble	487
The Baptism of three old Disciples	194
The Day of small things not despised	490
The Evils of Wandering	98
The Holiness of the Christian Religion	227
The Importance of Secret Prayer	149
The Great Storm in 1703	499
The Meaning of the word Baptism illustrated	197
The Names of the Apostles, with a Catalogue of the ApostolicChurches	309
The present Manner of celebrating the Passover	326
The relative Value of Money	152
The New Argument for Infant Baptism examined	7
The Paradoxical Sayings of the Apostle Paul improved	13, 57
Thoughts on Hebrews, vi. 4—7.	364, 403, 455
Thoughts on Acts, iv. 23	496

FOREIGN INTELLIGENCE.

Baptist Mission.

Account of the Conversion and Baptism of Kristno Paul	344
Extract from "Sketches of India"	514
Extracts from the Journal of Mrs. Judson	517
Hindostan	258
Kindness to Persecutors	216
Letter from Sebuk-rama to the Rev. G. Barclay	33
Letter from Mr. Chater to the Missionaries at Serampore	34
Letter from Mr. Chater to Mr. Ivimey	126
Letter from Mrs. Judson	35
Letters from Mr. Trowt	83, 171, 214
Letter from Kristno Paul, the first baptized Hindoo	125
Letters from Dr. Staughton	171, 298
Letters from Mr. Paterson	259, 391
Letter from Mr. Ward to Mr. Newman	298
Letter from Mr. Chamberlain	345
Letter from Carapeit Chater Aratoon	346
Letter from Mr. J. Peter	390
Letter from Dr Stephen West	391
Letter from Dr. Carey to Mr. Hope	298
Letter from Mr. Saffery	433
Letter from Mr. Rowe	434
Letters from India	514
Offerings to Gunga	215
Public Disputation, College of Fort William	169

JUVENILE DEPARTMENT.

Calendar for January	25
——February	66
——March	111
——April	156
——May	200
——June	242
——July	281
——August	329
——September	373
——October	418
——November	459
——December	502
Calcutta, description of	331, 376, 504
Church History	422
England and France United	70

LETTERS FROM

Fuller, Rev. A.	452, 494
Medley, Rev. Samuel	371
Newcatre, Rev. James Sidney	273
Newton, Rev. Mr.	270, 321, 361
Robinson, Rev. R.	110, 516, 451

LITERARY INTELLIGENCE 32, 81, 122, 168, 213, 257, 297, 389, 432, 476, 513

MEMOIRS OF

Austin, Rev. Abraham	397, 441
Belcher, Mr. Joseph	353
Evans, John	485
Jacob, Rev. A. M. D.	221
Thomas, Rev. Z.	177

NEW CHURCHES FORMED.

Great Catworth	308
Hadleigh	220
Holy Cross, Worcester	87
Lestwithe	176
Skinners Botham	176
St. Hill	307

NEW MEETINGS OPENED.

Abergavenny	219
Blackwater	265
Bourne	522
Chepstow	521
Clonmel, Ireland	518
Cluer	522
Halstead	264
Haslingden	521
Ivinghoe	522
Knightsbridge	522
Loughborough	264
Newbury	40
Pill, near Bristol	263
Pontrhydyrun	219
Poole	521
Prickwillow	523
Southwick	41
Stretton-upon-Fosse	263
Wheathamstead	44

Page

OBITUARIES.

Angel, Mrs. Mary 161
Austin, Rev. Abraham 334
Bisley, Miss Sarah 288
Bottomley, Mrs. Frances 27
Butler, Mrs. Rachel 470
Carter, Rev. J. 470
Chambers, Mrs. Elizabeth 336
Dawson, Mrs. Lydia 208
Dawson, Mrs. Elizabeth 115
Duggan, Ann 382
Evans, Mr. Edward 73
Evans, Mr. Thomas 76
Evans, Mrs. Mary 77
Fawcett, John Hargreaves 467
Fox, Joseph, Esq. 210, 254
Funge, Thomas 465
Griffin, Mrs. 508
Hammond, William 71
Hornblow, Rev. Mr. 339, 424
Keighley, Mrs. Mary 335
Lade, John 423
Manning, Mrs. Lydia 290
Pearse, Mr. James 163
Perkins, Mrs. A. 117
Rymell, Miss Mary 468
Shoveller, Mrs. 249
Thrupp, Josiah Augustus 379
Whitcomb, Mrs. 286
Wilkinson, Mr. Gideon 505
Wilkinson, Mr. Joshua 508
Williams, Mrs. 28
Wraith, Mrs 28

ORDINATIONS.

Clark, James—Biggleswade 352
Dansbrough, —Dishforth 131
Davis, Stephen 351
Edwards, John—Little Wild-street 524
Edwards, Robert—Lixum Green 42
Evans, Ellis—Lanefydd 42
Foreday, —Hay 42
Francis, George—Colchester 220
Fletcher, Thomas—Burton-on-Trent 264
Griffiths, Thomas 40
Howlett, B.—Burford 308
Hutchings, W.—Birmingham 351
Hawkins, —Portsea 352
Jones, John—Sheffield 523
Kemp, R.—Prickwillow 522
King, Thomas—Bedford 524
Martell, Rev. J.—Deal 220
Meller, —Rishworth 484
Phillips, Joseph 439
Phillips, John—Wem, Shropshire 524
Payne, James—Ipswich 42
Powell, David—Pontypool 131
Peters, Samuel—Sheepshead 523
Quilter, Samuel—Hadleigh 523
Ramsey, T.—Toddington 523
Thatcher, Richard—Harrow-on-the Hill 484
Williamson, James—North Shields 264
Watson, William—Cheltenham 523

Page

PHILOSOPHICAL REFLECTIONS.

No. I. 24
II.—Matter 68
III.—Motion 113
IV.—Air 206
V.—Wind 247
VI.—Sound 284
VII.—Light 420
VIII.—Colours 462

POETRY.

A Fragment 44
A Midnight Contemplation 484
Death 44
Farewel to the Missionaries 88
Lines written during a Thunder-storm 132
Lines written on a Stormy Evening 132
Lines on the Melancholy Accident at Rochester 440
On the Death of a beloved Infant .. 88

RELIGIOUS INTELLIGENCE.

Address on the Anniversary of the Baptist Denomination 260
American Missionaries 83, 477
Baptist Monthly Prayer Meeting 43, 87
Baptist General Meeting 217
Bedford Union 217
Caution against Imposture 524
Christian Treaty between the Emperor of Austria, the King of Prussia, and Emperor of Russia, .. 124, 349
Christian Benevolence 218
Congratulatory Addresses of the Protestant Dissenting Ministers on the Marriage of Her Royal Highness the Princess Charlotte of Wales 350, 351
Designation of Mr. Randall 175
General Meetings of the Baptist Denomination 300
General Prayer Meeting of ditto ... 301
Indian Missionaries 392
Letters from France 83, 84, 85
Letter to W. Burls, Esq. 176
Letter from Columbo 306
Letter to the Editors 437
Melancholy Catastrophe at Rochester 439, 440
Missionaries in the West Indies 305
Naval and Military Bible School ... 218
Penny-a-week Society—Wales 41
Persecution of the French Protestants 37, 86
Poors' Rates on Meeting Houses ... 87
Scilly Islands, Intelligence from 172
Speech of the Earl of Liverpool 39
Riot at Longwick, Bucks 88
Rowe, Mr. John, his Death 439
Ukase of the Emperor Alexander ... 123
Union of two Churches 438
Utility of Sunday-schools 43
Widows' Fund 87

REVIEWS.

Page

Achan discovered in the Camp of Israel; or the concealed Enemies of the Church of God exposed 296
A Cathetical Treatise on the Patriarchal, Jewish, and Christian Sabbath 389
A Concise System of Self-Government 294
A Funeral Sermon on the melancholy Accident at Rochester 476
A Map of the World 29
A Scripture Help to assist in reading the Bible profitably 165
A Sermon occasioned by the Death of the Rev. A. Austin 428
A solemn Review of the Custom of War 388
A Word to the Wise, addressed to Sinners 167
Biblical Gleanings 28
Brief Memoirs of four Christian Hindoos 341
Carmen Flebile; or, an Ode to the Memory of the late Andrew Fuller 121
Conversations on Matrimony 31
Christian Triumph 31
David Dreadnought; or Nautical Tales 81
Divine Energy; or the efficacious Operations of the Spirit of God upon the Soul of Man in his effectual Calling and Undertaking .. 212
Eighteen Sermons by the Rev. Philip Henry 340
Elements of Faith for the Use of the Jewish Youth 470
Essays to do good; addressed to all Christians 295
Farewel Sermons by some of the most eminent of the Non-conformist Ministers, delivered at the period of their Ejectment by the Act of Uniformity in 1662 431
Hebrew, Latin, and English Dictionary 384
Hints and Observations to Heads of Families 167
Martin Luther's Sermons 78
Memoirs of the Life of Martha Laurens 30
Memoirs of Mrs. Harriet Newell .. 255
Memoirs of the Life of Cowper .. 510
Memoirs of the late Rev. A. Fuller 511
Perfect Religious Liberty the Right of every Human Being .. 119
Relative Responsibility 31
Report on the Persecution of the French Protestants, presented to the Committee of Dissenting Ministers of the Three Denominations 256
Sermons, designed chiefly for the Use of Villages and Families 211
Sketch of the Past and Present State of the Vaudois or Waldenses 256
Socinianism Unmasked 80
The Brothers; or, Consequences .. 80
The Constellation, or, a Selection of Eloquent Passages 118
The Christian Doctrines of the Trinity and Incarnation considered and maintained on the principles of Judaism 429
The Family Visitor 164
The Gospel delivered to Faithful Men: a Sermon 426
The Judgment of Archbishop Cranmer, concerning the People's Right to, and discreet Use of, Holy Scripture 213
The Moral Tendencies of Knowledge 30
The Purple Island, a Poem 211
The Retrospect 343
The Tyrant of the Church 294
Third Report of the London Society for the Improvement and Encouragement of Female Servants 432
Twenty short Discourses, adapted to Village Worship, or the Devotions of the Family 292
Visits of Mercy 340

SOCIETIES.

Baptist Irish 127, 129, 217, 301, 351, 436, 518 .....
—Ladies Auxiliary ditto 437
—Bristol Auxiliary 438
Baptist Itinerant 87, 218, 299
Baptist Missionary 300, 440, 478
—Keppel-street Auxiliary ditto 307
British and Foreign Bible .39, 216, 392
Church Missionary 261, 347, 434
Gaelic School 217
Guardian 43
London Female Penitentiary 216
London Missionary .. 216, 306, 349, 477
Methodist Missionary 219, 435
Russia Bible 85, 123

PORTRAITS.

1 Kristno Paul, to face ..... page 344
2 Rev. J. Fawcett, D. D. 467
3 Rev. Abraham Austin 597

END OF THE EIGHTH VOLUME.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.